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# Secular Thought.

*A Monthly Journal of Rational Criticism  
In Politics, Science, and Religion.*

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# SECULAR THOUGHT

A Monthly Journal of Rational Criticism in  
Politics, Science, and Religion.

J. S. ELLIS, Editor.

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## WAR MUST CEASE.

Granted, if you will, that great engines of destruction are necessary to our protection; still, they are at best but a necessary evil, and are no more to be worshipped than the bolts and bars that secure our houses by night. And a nation which attaches its pride to such things is halting in the march of humanity. . . . Some people say that war will never cease in this world. I say that it will. I also say that it must. The war fever poisons the blood of mankind, and the cost of it is bringing all the great nations to bankruptcy. We are becoming the slaves of our Frankenstein. But the best heads and hearts are vowed to bring about a wiser and nobler state of things. The road may be long, but they will reach the goal at last. They count on sharp stones and sharper thorns, and they will never despair. The victory will be theirs in the end. Their fire of humanity will burn up all the battleships, and every gun will be melted in the flame of their ideals.

G. W. FOOTE, Editor London *Freethinker*.

## PEACE AND WAR.

We have always been among those who have considered the "struggle for existence" so inevitable a concomitant of human life that war—in some of its many forms—must always be a probability to be provided or insured against, with an ever-present contingency of a relapse into war in its acutest form.

It may be true that war is never an unavoidable necessity; that at best it is an extravagant price to pay for any peace secured by it; and that a Court of Arbitration would give all the real advantages war could possibly secure, with few of its heart-burnings and none of its horrors and sufferings and its smouldering legacies of further strife.

But we have to deal with complex masses of men, most of

them very ignorant and prejudiced and open to sinister suggestions from the most interested and unscrupulous men, and capable of forming utterly irrational judgments.

And until greater intelligence and more rational modes of thought become far more general than they are in our day, it seems equally certain that the present unstable condition of social, political and international relations will persist.

Under such circumstances, while perforce we must work for peace on every occasion, it would be as foolish in a nation to be wholly unprepared for the risk of war as it would be in an individual to be unprepared for the risk of fire or death.

The two great questions, therefore, are—1st, What form of the inevitable conflict demands our most immediate attention? and 2nd, What are the best means for bringing about a better and more stable and peaceful condition?

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### WHAT IS "WAR?"

Looking around the world at the beginning of a new year, one is compelled to admit that commercial and industrial rivalry and reckless ambition are almost universal, that they are almost as wasteful of human life and natural resources as the most destructive military wars, and that it is the manifest tendency of this commercial rivalry to breed international jealousy and hatred.

Still another result is the development of class differences in the contemplation of the industrial rivalry. The plutocrat who buys a legislature to pass iniquitous laws cares no more for the lives crushed out to create his millions than does a general who orders a premature assault to gain a political victory or gratify a personal whim.

If to gain a commercial or political advantage at any cost of human life, health and happiness be the object of war, then much of what to-day is called trade or commerce would be far more correctly described as real war.

What can we think of men who, in order to swell railway shareholders' dividends, refuse or neglect to take the needed precautions to protect the lives exposed to danger by their machinery and methods of work? What can we say when we read the statistics which prove that on this North American continent every year about 40,000 human lives are sacrificed



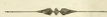
and 150,000 human beings are maimed, largely through the failure of wealthy corporations to provide proper safeguards?

What can we think of the slavish notions of the workmen who submit, often willingly, to industrial conditions in which their lives are in hourly peril and health is impossible—where, indeed, in some cases, the workmen rot to a miserable death in a year or two or even a few months?

If this is not war, then we can only say that it is something “just as good,” or bad, according to the point of view.

There seems to be no possible remedy but the very slow and uncertain one of education; and by education we mean, not the orthodox system of book instruction and drilling in more or less routine lessons in morality and moral precepts, but the development of a larger and broader altruism which has its expression in the Co-operative motto, “The best way to find happiness is to do your best to make others happy.” This is an altruism which can only become a general sentiment and an active force through a long course of experience in Co-operative methods and results.

In our view, however necessary preliminary instruction may be, the only solid basis there can be for eliminating war is a world-wide experience of the universal benefit of peace, and this is by no means self-evident to-day.



### THE PAST YEAR AND THE FUTURE.

Whatever may have been the failures and disappointments of the past year, there can be no doubt that they have been largely outbalanced by its successes, and more especially by the promises of still greater successes that came as the year drew towards its close.

The International Freethought Congress at Brussels drew together a great band of Liberals from all parts of the world, and gave prominence to the fact that the intelligent classes in all the Latin countries—so long ground in the dust by the Papacy—had at length declared war on their oppressors, and were making rapid strides in education and the cultivation of the spirit of freedom.

From France and Italy, Spain and Portugal and the South American Republics, even from Cuba and Porto Rico, as well as from Austria and Russia and Scandinavia, came large and

enthusiastic deputations to tell of the determination of their fellow-countrymen to throw off the cruel yoke of the priest and to protest against the murderous alliance of Church and State that had done to death the great Spanish reformer Francisco Ferrer.

The revolution in Portugal, headed by a great Freethinker, was another significant event. Followed as it was by a great Freethought Congress at Lisbon, opened under the chairmanship of the President of the Republic, one cannot fail to see the immense change that must have taken place during recent decades in the mental condition of the Portuguese people.

In contrast with these events, the attitude of the people of Britain and the United States seems inexplicable. Scarcely a baker's dozen of delegates represented the whole of the two great Anglo-Saxon nations at the Brussels Congress; while the two Freethought Congresses of Chicago and Indianapolis, enthusiastic as they were, were little more than reminders of days long passed away, and of insidious encroachments now being made by Protestants as well as Romanists on national freedom, and especially on education, set off as they were by the Eucharistic Congress at Montreal, at which Canada was degraded and humiliated by the presence in their official uniforms of the Premier and some of the leading Government officials at ceremonies involving abject submission to a Papal envoy.

It seems impossible that freedom should make equal progress in all lands. While the United States were working out their national freedom, the people of Europe were mostly the victims of the despotic tyranny of degenerate and debauched princes and priests. To-day, while the most cruelly crushed of these European peoples are rapidly driving out their kings and priests, and organizing their governments upon a solid secular and democratic foundation, the British and American peoples are suffering from the despotism of plutocracies and hierarchies that in many directions are crushing out all semblance to real freedom.

Under this system, indeed, Canada and the United States, instead of being democratic countries, are rapidly becoming Policeocracies of the Russian type.

A beam of sunshine came to Canada in the closing months in the shape of Bishop Fallon's exposure of the bi-lingual schools of Ontario. The exposure showed clearly, what we

have often asserted, that wherever the Catholic priest has control there education is utterly neglected; and we call Bishop Fallon's exposure a ray of sunshine, because whatever may be his motive in making it, it seems to be the only possible method of calling attention to the disgraceful facts; and to expose them is the first step towards providing a remedy.

Protestants, indeed, are agreed that a remedy should be provided, but, as in Britain itself, they are so bigoted and so unreasonable that they refuse to accept the only rational and permanent solution—a purely secular system of education.

It seems ridiculous for a journal like the *Toronto Telegram* to object to a "Protestant slate" in the School Board election on one day, and the very next day to strongly advocate the retention of simple "undenominational" religious exercises in the public schools.

The fact is, the Catholics are justified, from their point of view, in considering all schools as Protestant schools in which the Protestant Bible is read. And they will be fully justified in their objection while both Protestants and Catholics fail to recognize the fact that morality and dogmatic religion are two totally dissimilar things. If ever they do recognize it, they will see the absurdity of connecting religion and education.

Another bright ray came from Winnipeg, where, after some six months' detention and against the strongest efforts of the Russian agents, Federenko, the Russian refugee who was arrested only a few days after reaching Canada, was released after being twice arraigned on a charge of murdering a police constable, the prosecution failing to prove that it was a civil and not a political crime.

Every lover of freedom will feel gratified to think that a Canadian judge has had the backbone and manliness to refuse to lend himself to the machinations of such a travesty of Government as that now existing in Russia. The Emperor Alexander is supposed to have given freedom to the serfs, but the combined state and church tyranny known as the police system inflicts far more deadly injuries upon the peasants and workmen of Russia than they suffered under the old system; and if, under such a system, a political suspect opposes arrest with all the means at his disposal he is surely fully justified.

But perhaps the most promising indications of future progress come from that despised Far East which has hitherto been the Happy Hunting Ground of the greedy missionary,



the piratical trader, and the fire-eating soldier. Japan is one long stage on the road to commercial and industrial independence, and China and India are already well started. When these three peoples—one-half of the human race—are able to hold their own commercially and politically, a large part of the causes of recent wars and present-day risks of them will be abolished. The bugbear of Foreign Trade having largely vanished, the Western manufacturers and traders will have to face the problem of employing their resources and talents in the service of their own people, and without the possibility of exploiting and demoralizing the hitherto weaker Easterns.

### \$1,000,000 FOR EDUCATION IN QUEBEC.

At a banquet in November at Richmond, Q., to Hon. G. S. Mackenzie, the Treasurer of Quebec, he gave a very flattering account of the flourishing condition of the Provincial finances, and announced that the Quebec Government would spend one million dollars upon education during the following year.

If this turns out to be true, it will prove that the Quebec Government is aware of the disgraceful condition of education in the province, and we can only hope that the million dollars will be expended in the furtherance of real education, and not squandered as a sop to the religious bodies who in Quebec have reduced education almost to the vanishing point.

According to the statistics furnished by Mr. Mackenzie, less than one-third of the Protestant school teachers in the eastern townships hold certificates, while there are only thirty-three lay teachers to supply the 2,113 Protestant schools. The total number of scholars being 31,814, there are just about one thousand of them for every teacher.

In the Catholic schools there are only thirty-six male lay teachers for 184,978 children, or one teacher for every 5,136 children. There are, however, ninety "brothers" also looking after the scholars, this addition of unqualified teachers giving one for each 1,360 pupils.

These official statistics prove that almost the entire body of Quebec's children are being brought up in total ignorance of all modern culture and in abject dependence upon the church.

This is how both Protestant and Catholic authorities treat the matter of education when unrestrained; and the example enables us to estimate at its true value the common claim that



during the Dark Ages, when it had no opposition, the Church actually became the custodian and preserver of knowledge and culture!

### FREETHOUGHT AND OTHER HISTORICAL MYTHS.

In reading Freethought literature we have often been struck by the repetition of a number of exaggerated statements that seem at first blush to be so far beyond belief as to throw suspicion over the whole of the narratives in which they occur. A sample of this sort of thing occurs in a new pamphlet we have just read, issued by the Paine National Historical Association of New York, written by A. Outram Sherman, and entitled "Thomas Paine, the Patriot." On the first page we note this sentence :

"England's proud navy ploughed up and down the ocean in impotent rage for years with the one object of capturing this man, who had made the king tremble on his throne."

The childish absurdity of this outrageously exaggerated statement might have induced the person who edited the pamphlet to excise or modify this passage, which throws discredit upon Mr. Sherman's historical sense and judgment, and is a blot upon a generally meritorious production.

### THE MARTYRDOM OF HYPATIA.

Another outrageously absurd record we have noticed in nearly every life of Hypatia we have read. One story relates that the Christian monks were not satisfied with simply killing Hypatia, but that they scraped the flesh from her bones with oyster-shells. Another version relates that the Christian monks killed her by hacking her to pieces with oyster-shells. We take the liberty of disbelieving both of these stories. We are not aware that there is any "occult" symbolism in oyster-shell assassinations, and doubt the story that the monks used oyster-shells instead of more familiar weapons. We have been surprised that these stories should have been repeated so persistently as to have acquired apparently the status of recognized history.

It is in our opinion altogether improbable that even murderous-minded Christian priests should indulge in the bestial

luxury of scraping the flesh from the bones of a dead woman. That they should do such work with oyster-shells, at the risk of injuring their own fingers, or that they should have used oyster-shells at all as murderous weapons, seems incredible. The story which relates that Hypatia was murdered and her body afterwards burnt seems much more likely to be true; and it appears certain that two of these stories are false.

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### EXECUTION OF MADAME ROLAND.

Another incredible story is related of Madame Roland, and repeated with varying details from Carlyle downward by every writer who sketches her life. After spending five months in prison, during which she wrote her celebrated "Memoirs," Madame Roland was taken from the Abbaye to the guillotine in the company of a large number of other victims. When about to step on the scaffold, so it is related, Madame Roland asked for writing materials to enable her to write down her dying thoughts for the benefit of her fellow-countrymen.

Imagine, if you can, a woman who had been on intimate terms with the Girondist leaders, and who had often taken part in their councils, being esteemed as at least the intellectual equal of any of them—imagine, if you can, such a woman asking the executioner to stop in the midst of his bloody work for such a purpose! Surely all sense of proportion and fitness of things must be totally absent in one who could invent such a story.

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### MAGNIFICENCE OF SARACENIC SPAIN.

Many stories are told of the enlightened and prosperous condition of the people of the Spanish peninsula under the dominion of the Moors, and there need be no question that the Saracens were far more advanced in civilization than their Christian neighbors. A Moorish writer is credited with the statement that Cordova, the capital of Andalusia, contained 200,000 houses, 600 mosques, and 900 public baths. These figures are somewhat startling, but another author says it had 80 public schools, 50 hospitals, and 80,000 shops! We are not told whether the shops were in addition to the "200,000 houses." If they were not, we should have two shops for every three private houses; if they were, then we should have

two shops for every five private houses. Both seem excessive, but perhaps are capable of some explanation.

Another writer, however, tells us that Cordova occupied a space 24 miles long by 6 miles wide—nearly as big as Greater London or Greater New York of our own day; and, last if not least, that there were 12,000 towns and villages on the banks of the river—the Guadalquivir—which runs through Cordova. Now, this river is by no means one of the large rivers of the world, Spain itself being roughly a square of less than 500 miles across; and if we suppose that there were a town and a village on the banks of the river for every mile of its length, the river would have to cross the entire peninsular more than a dozen times to find room for them all.

These ancient stories need to be passed under the microscope of rational criticism before they are repeated.

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#### THE METHODIST POPE V. "MODERNISM."

There were the beginnings of a nice little squabble at the meeting of the Methodist Board of Missions a few weeks ago. A "West China Educational Commission" had been nominated, and now a Board of Governors was to follow. The proposed names were read out: "Rowell, Massey, Flavelle, Rankin, Bowles." "Kindly read those names again," said Pope Carman. The names were read. "On the West China Commission, Professor Bowles, and on the Board of Governors, Professor Bowles. Why have one man on both?" asked Dr. Carman. It will be understood that Prof. Bowles is one of the modern theologians. Dr. Carman continued:

"Let us be frank. I believe in our theology, and I do not believe in forwarding anything that might threaten our safe and solid theology. I would be perfectly willing to have such a representation on this board as would give the largest liberty. I would challenge any man to raise any objection to my thought of the liberty of men, but I would not like to see the board forward that 'modernism.' Candidly I do not."

Dr. Carman's notion of "liberty" is like unto that of most theologians—"You have the greatest liberty to think as you like so long as you agree with me." But the storm did not materialize. Prudent counsels prevailed, and the matter was relegated to the "quietness of a committee," whence no whisper of discordant voices could escape to disturb the Christian peace of the faithful.

The most amusing part of the affair, however, is the faith of Dr. Carman in the Methodist "safe and solid theology!" As if any theology which is openly doubted and flouted by a majority of its trained teachers could be regarded as safe and solid by any but a semi-lunatic.

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### THE FINAL SALVATION OF TORONTO.

For the hundredth time Toronto has been in the hands of the revivalists who are to "save her people from their sins," if such a desirable end can possibly be achieved. The present campaign against the Devil has been organized on a big scale, and if the results are at all commensurate with the outlay, Toronto—when the Chapman-Alexander Combination leaves town with its pockets full of cash—should be as spotless as "the beautiful" after a gentle snow-fall.

Alas! it is sometimes awkward if you "count your chickens before they are hatched," especially if the chickens are represented by "souls," and backsliding is as easy as tobogganing. And the results always seem disappointing, often especially so to the preachers whose salaries have sometimes gone behind to make up the revivalists' fees. When it comes to counting heads, after the recruits have been sorted out and enrolled as paying members—so said the preachers on a recent occasion—"the game is not worth the candle."

The present revival is estimated to cost \$35,000, the city being mapped out into eleven districts, each in charge of a special revivalist, with soloists and choristers to the number of from 30 to 100, the number of performers engaged totalling over 3,000. Chapman and Alexander themselves head the list at Massey Hall with a chorus of 100 and a large band of "personal workers," who had a full rehearsal the night before the opening of the show, just like other theatrical troupes.

Chapman assured a reporter that without the aid of the personal workers the revivalist would be helpless. We can well believe it. For the stuff the revivalist offers would very seldom excite his hearers to the point of public confession if there were no confederate handy to make a personal appeal.

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### THE RESULTS OF REVIVALISM.

What are we to expect, after all, as the result of the three



weeks' campaign,—when the last cheque has been handed to the revivalists' business manager, and the chastened Toronto church workers, having divided the lists of penitents among their churches, find that nine-tenths of them are veterans at the penitents' role, and add nothing to the paying strength of any church?

Why is it, if these repeated revivals have any good effect, that Toronto is so full of vice that policemen are continually busy censoring plays and play-bills and raiding drinking and gambling dives and houses of worse reputation? How can we prove that these revivals have any good effect whatever?

While the revival is going on the streets are just as full of pedestrians, workmen or roysterers as at other times; drunks are as numerous in the police court; and theatres and saloons, dens, dives and bucket-shops go on just as usual, most of the frequenters being probably unaware that the revival is going on or jeering at it when it is mentioned. The only noticeable effect is the slight addition to street crowds at closing time.

We conclude that the bulk of the revivalists' auditors are only ordinary churchgoers; and it is perhaps something to their credit that they know they need salvation as much as their pagan neighbors, and are willing to plank down \$35,000 for Chapman and Alexander to try to save them.

As a matter of fact, the revivalist comes and goes, he is listened to by the same excitable band which attends all such events, he may induce a few hundred epileptics to "accept Christ," and so on, but he has no message that can appeal to the heart or mind of a rational man or woman, and not even the faintest idea of anything that would tend to the moral or material welfare or uplifting of the people.

But there are two very definite and well-known results, for which the revivalist takes no credit, but which invariably follow the excitement he induces. The one is provided for by maternity hospitals, the other by lunatic asylums. Alienists well understand the connection of these two effects with religion, and here is a despatch just to hand with an instance:

RICHMOND, Ind., Jan. 4, 1910.—Afflicted with religious mania, said to be the result of too close attention at revival services and prayer meetings, four of the six members of the family of John McCormick, Delaware Co., have been placed under surveillance. A lunacy commission has pronounced Miss Mary McCormick insane. The mother and three adult daughters are afflicted.

These results were noted on a large scale after the last great revival in Wales under Roberts, Roberts himself being one of the victims of lunacy. At the present time, not only are our asylums all overcrowded, but our jails are in a more crowded condition, because insane criminals who cannot be squeezed into the asylums are sent there for safe keeping.

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“SEMPER EADEM.”

It is perhaps as well the Catholic Church persists in its old assertion that it never changes, for, though we are well aware that it must change with time like everything else, we might otherwise be inclined to think it is progressing more rapidly than it really is. But, if it must necessarily change, certain it is that it is always trying to go back; if it is losing power, it never ceases its efforts to regain it.

At this present moment the Church is busily at work at Washington in an effort to push through a law to prohibit the use of the mails by any journal containing attacks on religion or the church—a law which would be used against SECULAR THOUGHT as well as against the TRUTH SEEKER and other Liberal papers. If such a law is passed in the States it will soon be followed by a similar one in Canada, for the Romish Church is about equally strong in the two countries.

With their usual short-sightedness, the Protestants are not unlikely to aid in the passage of the law, forgetful of the lessons of their history and of the fact that ultimately the law could be used to punish attacks, not on religion only, but on the Catholic Church.

Mr. W. Atkinson, of Philadelphia, exposes the dangers in the proposed law in these terms :

“There are several snakes in it, some of them exceedingly venomous. The bill as it stands establishes the spy system, abolishes trial by jury, compels the production of books, papers, and documents, destroys the citizens' constitutional guarantee of freedom from search, gives the Director of Posts and Commissioner of Appeals power to destroy at will any publication without appeal or redress, and places at future hazard the freedom of the press, so essential to the stability of our republican institutions.”

We hope the Secular Unions and the Free Speech League will amply support the TRUTH SEEKER in an effective opposition to the reactionary legislation.

## BLASPHEMY AGAINST BOOTH.

BY G. W. FOOTE, IN LONDON "FREETHINKER."

GENERAL BOOTH was fighting the Devil (in that personage's absence) at the Scarborough Hippodrome on Sunday, and the London *Daily Chronicle* sent a "special correspondent" to do a column report of the show. Obeying orders, no doubt, this gentleman (or was it a lady?) laid on the butter with a trowel. We need say no more about that rancid performance. What we are concerned with is the ridiculous pretence that General Booth's critics are all slanderers. In the headlines they are called "detractors," and his affected replies to them appear as "calumnies denied." It is time to say a few plain words on this subject.

First, let us see whether people outside the Salvation Army have a right to criticise General Booth. We all know what becomes of critics inside the Salvation Army. They are promptly hustled out. But is the right of criticism confined to them? Not at all. General Booth begs money right and left from the general British public. His agents have called at our own front door for a subscription—so indiscriminate is financial soliciting. They rattle their boxes in the streets, at railway-stations, and in all other places of public resort, during what they facetiously call Self-Denial Week. Moreover, the autocrat of the Salvation Army is perpetually bothering the world at large for money. Even in one of the Sunderland addresses he exclaimed: "If only I could get the Government to help me with a loan, what good I would do!" No doubt! And when the sky falls we shall all eat larks without catching them. That, however, is by the way. The point is this. It might be argued that outsiders had nothing to do with the Salvation Army's finances, and no claim to see a balance-sheet. In certain circumstances this might be very well maintained. But not in the existing circumstances. Outsiders of whom money is begged have a perfect right to ask what is going to be done with it. And the only adequate answer to this question is a proper balance-sheet.

Now the wily old chief of the Salvation Army has his own tricky way of dealing with the balance-sheet question. He constantly accuses his critics of saying that he does not issue a balance-sheet. He accused them of it at Sunderland. "It is a lie," he shouted, amidst partisan applause. But it is he that *lies*—by suggestion. His critics do not say that he never issues a balance-sheet. What they say is that he never issues a *proper* balance-sheet. The balance-sheet he issues gives no real information. That it is audited by a firm of chartered accountants simply means that it agrees with the books and vouchers presented to them. Mr. Manson has shown

this in his well-known book, "The Salvation Army and the Public"—a book which General Booth does not answer because he cannot. He prefers to stand on his dignity, and let judgment go against him by default in the minds of thoughtful readers, knowing that he can still gull the mob by the aid of the British press, which has fawned upon him ever since he was patronised by King Edward and Queen Alexandra. The fact is, the classes see that the Salvation Army is an excellent barrier against radical reform. General Booth was quite right in assuring the Czar that the Salvation Army, if it were allowed to enter Russia, would be a strong friend of "law and order" and a firm supporter of the Government.

Nothing was said at Sunderland (naturally !) about the "sweating" carried on by the Salvation Army. It has been vigorously denounced by Trade Union officials, after ample investigation ; and the Trade Union Congress has passed resolutions calling General Booth's attention to it, and begging him to apply a remedy. But he declines to look that way. It would cost him too much to listen to "calumniators." Giving an able-bodied workman sixpence a week in cash, besides poor shelter and cheap victuals, and then underselling the regular traders with his products, is far too good a business to be dropped in a hurry. When the "General" gets to heaven, and is an angel, he will act as such ; meanwhile he smilingly adopts the Savior's advice about making friends of the mammon of unrighteousness.

Nothing was said at Sunderland, either, about the monstrous failure of Hadleigh Colony. Booth is always crying out, like the daughters of the horseleech, "Give ! Give ! Give !" "Hand over your money," he keeps saying, "and see what I will do !" Well, people *have* handed over their money and what has he *done* ? Thousands of pounds a year are lost on the Hadleigh Colony, although the Salvation Army gets the men's labor for the price of an old song, and has actually received from 10s. 6d. to 15s. a week bonus for some of them from Boards of Guardians and Distress Committees. To lose thousands a year under such conditions shows a positive genius for mismanagement. Yet the hero of that almost incredible failure actually wants the public, and even the Government, to find him the money to multiply such enterprises. He talked at Sunderland about "garden villages." The grand old showman—the reporter calls him the last of the great Victorians !—wants a finger in every pie. Nothing will prosper unless he has a share in it. He is obviously afflicted with what the French call *la folie des grandeurs* and the Yankees *swelled head*. He would have had a finger in aviation long ago if it were not so dangerous. For your modern soul-saver is always precious careful to keep out of the place he is emigration agent for. "I have made up my mind to live as long



as I possibly can," Booth told his Sunderland audience. He is like the rest of them, walking to heaven—backwards.

The glorious free press of England shows itself in regard to General Booth, as in regard to most other things, one of the greatest impostures of the age. While he has the patronage of royalty he will be backed up by the newspapers. They will sing his praises, hide his faults, and maintain a conspiracy of silence against his critics. But the grand old showman, while resolved to live as long as possible, is not immortal. The day of reckoning must come. His successor, whoever he is, will never enjoy the founder's advantages. Nothing can save the Salvation Army, in the long run, from its doom as a convicted charlatany.

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## FREETHOUGHT AND ANARCHY.

——:O:——  
BY GEORGE ALLEN WHITE.

——:O:——  
II.

BUT, conceding for argument's sake that the larger part of the militant Anarchists who would make blood their trade are actually Atheists, it will not be amiss to devote a little time to the reasons for it—for everything has its reason.

There may be said to be perhaps two general species of Atheists—(1) those, doubtless sometimes quite well off, whose conclusions have been forced as a result of an honest and exhaustive investigation, aided by the world's best literature, into the relative merits of Atheism and Theism; and (2) those, mostly poor and comparatively uncultivated, whose protest against unpropitious environments has led them into primarily unthinking hostility to that idea of a personal God which many of them would undoubtedly have naturally welcomed with glad acclaim had their lot been more favorable. It is absolutely without exception from among those whom harsh environment has driven to a superficially grounded Atheism, that the God-denying part of the man-killing Anarchists is recruited. It is industrial or social Atheism rather than intellectual. This sort of "Atheist" is unstable; is unwittingly tossed hither and yon in his beliefs by industrial and social factors. He is comparable to the weak adherent of Methodism or the Salvation Army who when encountering some concentrated measure of his share of the woes of life ceases church activity for the time being, and denies his religion which, unconsciously perhaps, was his "for revenue only." The typical militant Anarchist is one not only drawn from the lowest orders, but nearly always originating in the slum districts, or more commonly imported from similar districts abroad.

Now, the writer of this article has nothing to say against a person because of his origin. He is not at all to blame. But it is well known that the more uninviting the circumstances, the greater the incentive to crime. Lack of property and despair of accumulating any produce all over the world the thread of scarlet which is constantly dyed deeper by the blood of "those who have." Ordinarily, with Theists the gravest of these crimes takes the form of assault with intent to kill on somebody not internationally or nationally known, and for the purpose of stealing from the body of the dead man his valuables, worth possibly twenty-five to five hundred dollars. Doubtless it is thus the militant Anarchist would give vent to his instincts had he never known anything of Anarchy. Religion is impotent to prevent the commission of offences against the law so long as social conditions continue insupportable. The prisons of this country are filled with men of whom the overwhelming majority are Theists—who are sympathetic with Christianity if not actually church communicants. The proletarian Anarchist who would slay his chief rulers (although the result of his activities may be immeasurably worse) is really animated by a more exalted spirit and a greater courage than his Christian prototype. Where the latter commits all manner of crimes and stops not at murder in his desire to benefit primarily himself alone, the former conceives himself to be contributing to the advancement of all mankind in shooting a sovereign, and knows that he himself will reap nothing but death and possibly torture.

It is generally granted by everybody that militant Anarchy is an exotic on American soil; that its genesis here can be traced to the immigration to our shores of men whose political opinions were formed under the harshest despotisms of the caste-bound Old World; that that American Atheism which had led a temperate and peaceful existence for almost two centuries before the Anarchy of assassination raised its head would never have eventuated in anything similar to that questionable theory. Consequently this Anarchy must be attributed to other causes. The most prominent cause abroad is found in intolerable conditions of life, accompanied with a rigid censoring and suppression of all protesting notes. In Russia, which has long been a hotbed of Anarchistic propaganda, the State apparently tries to promote ignorance among the masses, is hand in glove with all those forces that concoct schemes for self-aggrandizement at the popular expense, maintains the most thorough and nefarious system of espionage known to modern history, refuses liberty of speech, breaks up meetings designed to emphasize the wrongs of the toilers, suppresses reform books and periodicals, keeps Siberia as a reward for men who dare to do their own thinking, and appears to have in mind the ultimate subjection of the entire world, including even the Pope himself, to the autocratic imperialism of the Russian bear. That is the condition. That is the way things look

over there. To believe that an intelligent Russian could survey the situation and still believe in the wise watchfulness of an overruling providence, would be to insult the human intellect. What can the hotheads do in that country but plot the overthrow through force of a government which evidently cannot be even jarred by anything else? One of our noted Americans has said that were he a Russian he would be an Anarchist. If justification is to be had for militant Anarchy anywhere, it is in the land of the Czar. Possibly the constant insecurity felt by the Russian governing cabal because of Anarchist fury is exerting a liberalizing influence upon the trend of things. At any rate, the comparatively unlettered, and very many who are higher up, can discover no better means of sowing the seeds of change there.

It becomes plain, then, that Atheism is not the prime, most imminently salient, reason for that militant Anarchy a few of whose more debased specimens have succeeded in foisting themselves on American soil, but that it is the Christian governments of Christian Russia and other Christian European countries—comprising Theists and Christians, the despotic leaders of countries catalogued by Christian disputants the world over as Christian countries. But for the abominable and unspeakable conduct of these official “foilowers of the Nazarene,” there would to-day be no Red Anarchy, no organized purpose to slay the rulers of the world.

“First of all, it is quite clear that the Anarchist is not a natural product of American institutions and conditions. He belongs to another period of political development and institutions. The Anarchist, *per se*, is really a Russian product. He is born and bred in an atmosphere of despotism, where all discussion of social grievances or advocacy of new ideas is forcefully and ruthlessly suppressed” (George Gunton).

(*To be concluded.*)

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### Reason and Authority.

The vulgar are in the right when they judge for themselves; they are wrong when they trust to blind guides. The celebrated Nonconformist divine, Baxter, was almost stoned to death by the good women of Kidderminster, for asserting from the pulpit that “hell was paved with infants’ skulls”; but, by the force of argument, and of learned quotations from the Fathers, the reverend preacher at length prevailed over the scruples of his congregation, and over reason and humanity.—*William Hazlitt.*

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The ancients were prevented from creating science by a false intellectual procedure. They believed they could solve all the problems of the universe by thought alone. The moderns have found that for this purpose meditation is futile unless accompanied by observation and experiment.—*Edward L. Yeomans.*

## DECADENT SABBATHS.

With all its advantages Toronto is in an ill way morally. The Lord's Day Alliance is doing what it can to elevate the morals of the degenerate community, and like Abraham and Lot over the cities of the plain, the official protectors of the Sabbath are agitated about the result. They are not going to leave it to the intervention of Providence, however, but are going to use the means placed at their disposal in the courts of the land to purge the iniquity. It will give sincere pain to many to know that such degrading and debasing practices are indulged in on Sunday as tobogganing, which is an insidious device to bring young people together in great numbers in the parks during the cold weather. Skating has also been known on Sunday, and this calamitous fact cannot be too greatly deplored by members of the Alliance. Certain Jews have also been known to have danced at their wedding parties on Sunday, and they add to this intolerable practice the habit of keeping Saturday in the strictest way as the Sabbath to the constant indignity of the Alliance. At-homes where demoralizing amusements like bridge whist are played on Sunday have been discovered by Rev. W. G. Hanna, and worse than all, the heathen game of golf is actually played when men like Rev. Dr. Speers are at church and preaching. Some enthusiast has organized what he calls religious services in a large public hall on Sunday, and the people are being led astray by the performance of band music on these occasions. This very deplorable business must be stopped.

We believe the Alliance should approach Sir James Whitney and request him to appoint a commission for the purpose of visiting the homes of the people on Sunday, and investigating the extent to which these deplorable practices are carried on. Ontario might yet hold up her head among the enlightened communities of the earth like Scotland, where in all respectable houses the blinds are kept drawn all day, and all cooking for the Sabbath meals is done on the previous Saturday. It may appear incredible, but there seems to be enough evidence that many people read newspapers on Sunday in Toronto, and even works of fiction. These things should be looked into, and Sir James Whitney will no doubt give the whole matter the consideration it deserves.—*Toronto World*.

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Observations of changes in the field of view, the appearance of objects that were formerly below the horizon, and the disappearance of low-lying objects that were formerly visible, have been made in many parts of the world. Such changes occur with comparative frequency in the district around Jena, in Thuringia. Another remarkable alteration of level has been observed during the last half century in the foothills of the Jura. In 1861 only the tip of a church steeple at Altenkundstadt could be seen from the first story of the castle of Stroessendorf, on the opposite bank of the River Main. More and more of the steeple became visible each year, and now half of it can be seen from the first storey of the castle. Another church steeple, situated a few miles northward, first peeped above the horizon of the castle about the year 1885 and has since been steadily rising.—*Scientific American*.

# SECULAR THOUGHT.

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## BENJAMIN F. UNDERWOOD.

The following sketch of the career of Mr. B. F. Underwood during the exciting and momentous times of the American Civil War will be read with interest by all those who regard Freedom as an object to be fought for if necessary by sword as well as by tongue and pen and ballot. The times of the Civil War were "times that tried men's souls" fully as much as those of the Revolution nearly a century before ; and those who then risked life and limb in its service deserve well of the country.

In other ways Mr. Underwood has for many years proved himself a valiant soldier in the cause of Freedom and Progress. He may, indeed, be fittingly styled the Nestor of American Freethought ; and though for more than a dozen years past he has been engaged in the engrossing occupation of editorial writer for a daily newspaper, he has found occasion to do much Freethought work, and in the journal he edits has frequently written articles we have been glad to put before our readers.

We are sorry to hear that Mrs. Underwood, who also has been for many years widely known as a Freethought writer and poetess, has been for some time in a very weak state of health, from which it is hardly possible that she can recover. In such circumstances we are sure all our readers will extend to Mr. Underwood their heart-felt sympathy.

THIS CERTIFIES that BENJAMIN F. UNDERWOOD enlisted from Worcester County, Massachusetts, on the 1st day of May, 1861, to serve three years or during the war, and was mustered into the United States service at camp, near Worcester, on the 12th day of July, 1861, as a Private of Captain Chase Philbrick's Company "H" 15th Regiment Massachusetts Volunteer Infantry, Colonel Charles Devens commanding.



The 15th Massachusetts regiment was a Worcester County organization, composed of three companies of State Militia, supplemented by volunteer companies. Company "K" was mustered into the United States service on the 1st day of July, 1861, and the other companies on the 12th, to serve three years or during the war. August 8, the regiment proceeded to Washington, D.C., via Baltimore, and went into camp on Meridan Hill, where it remained, under the orders of General Rufus King, for two weeks, doing guard duty and drilling. It marched to Poolesville, Md., August 25, reached its destination on the 27th, and went into camp on a large field near the town, forming part of Gen. Charles P. Stone's corps of observation. The Potomac was at that time the dividing line between the Federal and Confederate forces, and the 15th was assigned to guard a section of the northern bank, some three miles in length,—from Conrad's Ferry to Harrison Island. While thus located the regiment took the initiative in the battle of Ball's Bluff, and, of the 625 men the 15th took into action, only one-half succeeded in reaching the Maryland side. The regiment was first assigned to the 1st Brigade, 1st Division, Second Army Corps, and, during its service bore a loyal part in the battles of Ball's Bluff, October 21, 1861; Siege of Yorktown, April 5 to May 3, 1862; Fair Oaks, May 31, 1862; Savage Station, June 29, 1862; Glendale, June 30, 1862; Malvern Hill, August 5, 1862, all in Virginia; Antietam, Md., September 17, 1862; Fredericksburg, Va., December 11 to 16, 1862; Gettysburg, Pa., July 1-3, 1863; Bristoe Station, Va., November 26-28, 1863; Wilderness, May 5-7, 1864; and Jerusalem Plank Road, June 22-23, 1864, all in Virginia.

At the battle of Ball's Bluff, Va., October 21, 1861, the said Benjamin F. Underwood was wounded by a gunshot in right leg, causing severe wound; while lying on the field he was captured, sent to Libby prison, Richmond, Va., thence to Salisbury, N.C.; and in June, 1862, was paroled, exchanged two months later, and Honorably Discharged from the 15th Massachusetts, at Boston, Mass., on the 4th day of October, 1862, by reason of Surgeon's Certificate of Disability.

He re-enlisted at Providence, R.I., on the 16th day of December, 1862, to serve three years or during the war, and was mustered into the United States service as a Private of Captain Benjamin L. Hall's Company "H," later Captain John Aigan's Company "K", 5th Regiment Rhode Island Volunteer Heavy Artillery, Colonel Henry T. Sisson commanding.

The 5th Rhode Island Heavy Artillery was organized at "Camp Greene" in October, 1861, under authority received by General Burnside from the War Department. December 27, 1861, the regiment left the State for Annapolis, Md., thence embarked on transport for Fortress Monroe, Va., and there joined the fleet destined to Hatteras Inlet. After a very stormy voyage, and encountering great peril in effecting a landing, the regiment

reached Roanoke Island, February 7, and the battle of that place was fought, in which the 5th was brought under heavy fire but suffered no casualty. March 14, it took a conspicuous part in the battle of New Berne, losing 4 men killed and 7 wounded. In the bombardment of Fort Macon, April 26, the regiment bore a loyal part, and, upon its surrender, was assigned the honor of taking possession. In August, the regiment was transferred to New Berne, went into camp called "Camp Anthony," and was assigned to Col. Thomas G. Stevenson's brigade, which soon began its march to Hamilton, N.C., and was engaged in a sharp and decisive action at Rawle's Mill, both officers and men of the 5th behaving with the most perfect coolness. The regiment participated in the Goldsboro Expedition, under Gen. Foster, during which it was engaged at Southwest Creek, Kinston, Whitehall and Goldsboro, and whipped the enemy handsomely each time. One of the most important and brilliant achievements of the 5th Rhode Island was its part in the Siege of Little Washington, N.C. April 10, Col. Sisson was ordered to proceed from New Berne to Little Washington by water, and accordingly the regiment embarked on board the steamer "Escort;" the approach to Little Washington by land had to be abandoned, and the 5th Rhode Island volunteered its service to pass the blockade established at Hill's Point, and the three formidable batteries at Hill's, Swan's and Rodman's Points; its services were accepted, and the "Escort" proceeded up the river under terrific fire, passed the batteries, and arrived at Little Washington without injury to any one on board. After the surrender of Little Washington, the regiment returned to camp at New Berne, N.C., and was engaged in guard, provost and garrison duty, participating in the second rebel attack on New Berne, and performed gallant service. The regiment was mustered out of service at Providence, R.I., June 26, 1865, the war having closed.

For brave and efficient service, the said Benjamin F. Underwood was promoted to Corporal, March 4, 1863; to Sergeant, August 24, 1863; and transferred to Company "A"; served as Chief Clerk at Headquarters of Fortification about New Berne, N.C., in 1863-64; commissioned 2nd Lieutenant, of Company "K," December 5, 1864; commissioned 1st Lieutenant, and assigned to Company "H"; and January 27, 1865, was commissioned Regimental Adjutant, and transferred to the field and staff.

The said Benjamin F. Underwood was constantly with his command during its service as outlined above, and rendered faithful, gallant and efficient service, earning commendation for bravery in action and soldierly bearing.

He received an Honorable Discharge at Providence, R.I., on the 26th day of June, 1865.

He is the son of Raymond C. and Harriet N. Underwood, and was born in New York, N.Y., on the 6th day of July, 1839. He was united in

marriage to Sara A. Francis, at Thorndike, Mass., on the 6th day of September, 1862.

He is a member of John Wood Post, No. 96, Department of Illinois, Grand Army of the Republic, of which he is surgeon. He has been an active member of the A.F. and A.M. since 1866, in which he is a Master Mason, a Royal Arch Mason, and a member of the Council. He is a member of the New York 19th Century Club, and has lectured before the Society; was Correspondent for the Newport, R.I., "Daily News," 1863-65, during his service with the 5th R. I. Heavy Artillery; was president of the Pawcatuck Library Association of Westerly, R.I., from 1866 to 1867; Editor and Manager of the "Boston Index" from 1880 to 1886; Editor and Manager of "Open Court" of Chicago, in 1887; Editor of "Illustrated Graphic News," of Chicago, in 1888; Editorial writer for "Philosophical Journal" of Chicago, 1890 to 1896 inclusive; Editor "New Occasions" of Chicago in 1892-1893. He was Chairman of the "Congress of Evolution" at the World's Fair, at Chicago, in 1893, having been an advocate of Evolution and modern scientific thought on the platform and in public essays and addresses for more than a third of a century. Since 1895 he has been Vice-President of the Free Religious Association of the United States; since 1857, he has been a constant writer for magazines and periodicals, and is at present (1903) editorial writer for "Quincy Daily Journal," having filled said position since 1897.

His brother, William J., served in a Connecticut Regiment, and his wife's brother, Thomas Francis, was a Captain in the 19th Massachusetts Infantry.

These facts are thus recorded and preserved for the benefit of all those who may be interested.

H. W. KELLOGG, Historian U.S. A. & N. H.A.

Washington, D.C., Dec. 21, 1903.

### "PLATFORM *Versus* PULPIT."

Frederick May Holland, in his work on "Liberty in the Nineteenth Century," published in 1899, in a chapter with the above title, after describing the work of Colonel Ingersoll, speaks thus of Mr. Underwood:

A better parallel to Bradlaugh is furnished by Mr. B. F. Underwood, who was only eighteen when he began to lecture in Rhode Island. The great revival of 1857 was in full blast; and he showed its evils with an energy which called down much denunciation from the pulpit. He spoke from the first as an evolutionist, though Darwin had not yet demonstrated the fact. To and fro through the Connecticut valley went the young

iconoclast, speaking wherever he could find hearers, asking only for repayment of expenses, and sometimes failing to receive even that. His work was interrupted by the war, in which he took an active and honourable part. When peace was restored, he studied thoroughly the "Origin of Species" and the "Descent of Man;" and he began in 1868 to give course after course of lectures on Darwinism in New England, New York, and Pennsylvania. The new view had been nine years before the public, but had received little or no support from any clergyman in the United States, or any journal except the *Investigator*.

For thirty years Mr. Underwood has been busily propagating evolutionism on the platform, as well as in print. No other American has done so much to make the system popular, or has reproduced Herbert Spencer's statements with such fidelity. He has taken especial pains to prove that "Evolution disposes of the theory that the idea of God is innate," as well as of the once mighty argument from design. He has said a great deal about the Bible and Christianity, but in a more constructive spirit than either Bradlaugh or Ingersoll. He has discredited old books by unfolding new truth. Among his favorite subjects have been: "What Free Thought Gives us in Place of the Creeds," "The Positive Side of Modern Liberal Thought," "If you Take away Religion, What will you Give in its Place?" "The Influence of Civilization on Christianity." He has always shown himself in favour of the interests of working-men and also of women's rights and other branches of political reform. During the twelve years ending in 1881, he lectured five or six times a week for at least nine months out of twelve, often travelling from Canada to Arkansas and Oregon. Occasionally he spoke every night for a month; but he seldom lectured in summer except when on the Pacific coast.

His lectures in Oregon in 1871 on Evolution awoke much opposition in the pulpits. Two years afterwards he held a debate in that State against a clergyman who was president of a college, and who denounced Evolution as in conflict with the "Word of God." Such views were then prevalent in that city; but in 1888 it was found by Mr. Underwood to have become the seat of the State University, where the new system was taught regularly.

Underwood, like Bradlaugh, has always challenged discussion, and he has held over a hundred public debates. The first was in 1867; and some have occupied twenty evenings. Most of his opponents have been clergymen; and a hundred and fifty of the profession were in the audience at one contest in Illinois in 1870. How much public opinion differs in various States of the Union is shown by the fact that nine years later the doors of a hall which had been engaged for him in Pennsylvania were closed against him merely because he was "an infidel." His friends broke in without his consent; and he was fined \$70.



The first lecture which he tried to give in Canada was prevented by similar dishonesty. Another hall was hired for the next night at great expense ; but much interruption was made by clergymen ; and when suit was brought for damages through breach of contract, the courts decided that bargains with unbelievers were not binding in Canada.

Both Bradlaugh and Underwood have usually spoken *extempore*, but both had been busy journalists. The American agitator wrote as early as 1856 for both the *Liberator* and the *Investigator*. His connection with the latter paper lasted until the time when a serious difference of opinion arose between those aggressive unbelievers who called themselves "freethinkers," or even "infidels," and those moderate liberals who belong to the Free Religious Association, and formerly supported the *Index*.

This journal came in 1881 under the management of Mr. Underwood. His colleague, Rev. W. J. Potter, was nominally his equal in authority ; but I know, from personal acquaintance with both gentlemen, that the real editor from first to last was Mr. Underwood. It was mainly due to him that much attention was given, both in the columns of the journal and in the meetings of the association, to efforts for secularising the State. He was in charge of the *Index* until it stopped at the end of 1886.

In 1882 he held a discussion in Boston with the president of Williams College, [Professor Chadbourne] and Professor Gray, the great botanist, on the relations between Evolution and "evangelical religion." About four hundred orthodox clergymen were present.

In 1897 Mr. Underwood was still in his original occupation. Early that year he lectured in Illinois, Indiana, Michigan, Ohio, New York, Connecticut, Rhode Island, Massachusetts, and Canada. He now believes, like Emerson, in "a higher origin for events than the will I call mine."

The position of the Unitarians and transcendentalists may be judged from the fact that, during a period of nearly three years after the publication of the "Origin of Species," nothing was done about Darwinism in the extremely liberal divinity school where I was a student. Evolution had to look for advocates in America to Spiritualists, like Denton, or to unbelievers, like Underwood at that period.

Mr. Underwood presided at the Congress of the Evolutionists [at the World's Fair in Chicago].

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At Perth, Scotland, a Free church has lapsed into a moving picture show through the successive stages of store, skating rink and music hall. Is not the last stage at least a vast improvement on the first ?

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Except on one day each year Belfast is said to be one of the most law-abiding cities in the British Empire. The one day's lawlessness is directly due to religious bigotry.

## UNIVERSITY PROFESSORS AMONG THE SOCIALISTS.

### THE WASTE OF NATIONAL RESOURCES.

ON Monday evening, Dec. 12, Professor Lloyd, of the Department of Economics of Toronto University, gave an interesting, instructive, and very statistical address on "The Waste of National Resources," before the same Socialist Club that had listened to Prof. Kylie. The audience numbered only about one-third that of the previous occasion. After describing various ways in which individuals as well as nations wasted large portions of their physical resources,—foods, mines, forests, etc.,—the Professor came finally to the waste of human life, by wars, avoidable accidents, pestilence, unhygienic conditions, and finally and principally by a decreased birth-rate. This last was treated entirely as a great national loss—greater by far than that caused by war, and to be valued at so many million dollars.

The lecture was listened to with the greatest attention, but when it was concluded, the questions put to the lecturer at first appeared to startle and mystify him; but, after he had answered two or three, he seemed to wake up to the fact that, as he said, he had made a great mistake. Instead of wanting him to give the club some real grounds for discussing social and economic reforms, they evidently expected him to enter into a wrangle about metaphysical and economic problems and definitions. Well, if they wanted a fight, he was willing. He could assure them that their infallible Marxian philosophy had been completely demolished, and he would be only too pleased to meet them again at any time and show them how it had been done.

The Boss at once assured the Professor that they were quite prepared. "To-night or to-morrow night, if you like," he cried. And it was finally arranged that the exposure of Marx should be made on Jan. 9th, when the Professor's subject will be "Some Fallacies of Marx."

### MODERN METHODS OF PHILOSOPHY.

On Dec. 19th Professor Abbott, of the Department of Philosophy of Toronto University, gave an address on the above subject. Mr. Abbott is a very clear and attractive speaker, though by no means an eloquent one, and we could not but regret that his audience was so very small. Perhaps, however, it was as well, for the subject appeared to be somewhat above the heads of even those who asked questions and took part in the discussion.

Prof. Abbott began by giving a slight sketch of the history of philosophy from the time of Democritus, Socrates, Plato, Aristotle, and other ancients, through the schoolmen, down to Descartes, Galileo, Hobbes, Locke, Kant,

Hume, Spinoza, Comte, and the philosophers of our own time. The atomic ideas of Democritus were substantially those of modern days, though cruder. The method of philosophy, at first chaotic, was systematized by Aristotle, who formulated the syllogism. This was the application of logic to real facts to ascertain truth, and was illustrated by the ancient formula, "All men are mortal; Socrates is a man, therefore he is mortal." The crux was in a clear proof of the major premiss. Descartes, said Prof. Abbott, began with the only certainty any man could have—that of his own existence—"Cogito, ergo sum." If he could not be certain of that he could not be certain of anything. But how a man can be more certain of his own existence than of the existence of anything else that gives him sensations the professor did not say. Materialism, Spiritism, Rationalism, and the Positivism of Comte were all hastily sketched, but the lecturer seemed most of all impressed with the system of Spinoza. The fight had always been between Materialists and the Idealists or Spiritualists, and the tendency to-day was strongly in favor of some form of dualism. Materialism could no longer be maintained in face of the fact that the atom, which had held sway for so long, had disappeared with the advent of the X-rays. Philosophy must be based on scientific fact, and in modern days science was in pretty much a state of flux, so that no man could say what the next day might not bring forth to upset all our preconceived notions. Newton's Rules were mentioned approvingly, Berkeley and Spencer were merely named, and Hobbes was condemned as outside real philosophy. Germany was the home of philosophy to-day.

After the lecture, a lady asked the speaker if he intended to condemn women when he denounced Lord Bacon's Inductive Philosophy, as induction was said to be woman's method of reasoning.

In his reply, Mr. Abbott had to admit, amid much laughter, that an induction could only be reached through a process of deduction, and therefore was valid if the deduction was correct.

To another question he replied that he believed a complete and perfect system of science and philosophy would be developed—"but not in our time." We guess not.

The discussion brought out some references to Evolution, and the professor announced himself as by no means an admirer of that hypothesis. There were too many chasms to be bridged. Nor did Evolution account for the origin of life, as to which he spoke approvingly of the theory that it had been introduced to our world through the inter-stellar spaces.

The lecture and discussion seemed to show that a man may be an accurate student and text-book memorizer and teacher without being in any way a keen or original thinker. For, even if Evolution has not yet bridged all the chasms between ether and man, at least we can say that

to-day there is no other theory to account for the cosmos as we see it, and Evolution is the inevitable outcome of the uniformity and continuity of natural laws. Nor is any difficulty surmounted by imagining life to have come in any other way than by natural development on our earth. Such an idea only pushes the solution further back. In a similar way, the X-ray and Radium discoveries in no way invalidate the Materialistic or Monistic Philosophy. Nor does it seem possible that it should do so while Astronomy finds the laws of gravitation acting in a way that proves the substantial reality of the external universe. "Atoms" may disappear, be dissolved into ions and rearranged or transmuted into other substances; but all we are entitled to say at present is, that we have not yet arrived at the final analysis; nor does it seem possible that men will ever do so. The postulated, ultimate "centre of electric energy" seems, as impossible of conception as the ultimate atom. Infinite divisibility of matter seems as inconceivable as its infinite extension, and any philosophy which is based upon such an idea must be ill-founded. The only substantial philosophy must be one which is founded, not upon metaphysical abstractions, but upon the accurate observation of natural phenomena. Beyond this the human mind can never go, unless by assumption or speculation.



## THE LISBON FREETHOUGHT CONGRESS.

THE Portuguese National Freethought Congress was opened at Lisbon on the anniversary of Ferrer's death—October 13—under the Presidency of Dr. Theophilo Braga, the President of the newly-established Portuguese Republic. Giving an account of the Congress in the *Freethinker*, Mr. William Heaford writes:

"It speaks volumes for the well-ordered condition of affairs in Lisbon, when its priests and kings ran scarce, that the Freethought Congress actually took place at the advertized date, that its proceedings were conducted with intelligence and deliberation, and that for the first time in the history of modern Freethought the Congress had as its President the actual Chief of State, the titular head of the country where its sessions were held. . . . It was Dr. Theophilo Braga who, as a distinguished historian and one of the literary glories of his race and country, had the courage years ago, when the odious regime of Franco was in full swing—killing or banishing at its sweet will—to preside over the labors of the first National Freethought Congress in Lisbon, risking liberty and even life in order to testify his homage to the glorious principles of intellectual freedom."

The opening session of the Congress was devoted to the memory of Ferrer, the vast hall being crowded with the delegates and members, and the galleries being crowded to their capacity with the general public.



Dr. Braga opened the proceedings amid tempestuous applause. He began by saying that every native of Portugal was a victim of the late terrible regime, which had imperilled the fair name of the Portuguese nation. He saluted the dawn of the emancipation of his people, and declared that the Congress deserved the thanks of the entire community because Freethought had been a powerful factor in the uplifting of his down-trodden country. All the attempts that had been made for the emancipation of the national mind had arisen from the Association for the Registration of Civil Marriages and the Freethought Federal Committee. He eulogized the heroes who had shed their blood to secure the advent of the Republic, and was gratified to know that peace had already been established. The Freethought Congress was a demonstration of homage to the martyrs of Freethought. In all ages and in all countries religious fanaticism had perpetrated crimes in order to embarrass with difficulties the pathway of progress. The people of Lisbon had given to the world a brilliant lesson of honor and good citizenship; for, while suffering hunger and want from the exactions of the monarchy, they had refrained from appropriating even the smallest articles from the riches which were within their grasp.

The present gathering should not be taken merely as an opportunity of propagating Freethought, but should be utilized for the purpose of saluting the new order of government, and the enfranchisement of a long-suffering people. Let them bear in remembrance the memory of Francisco Ferrer, shot by reactionaries whose crime aroused a feeling of horror throughout Europe.

Francisco Ferrer died a year ago, but he spiritually rose from the dead by the awakening protest which burst forth in every part of the world. What was Ferrer's aim? It was to educate the young by modern rationalistic methods, in order to free them from the degrading teaching of the reactionaries.

This remarkable speech was loudly applauded, and was followed by an address by Don Rodrigo Soriano on behalf of Spain, and another by Donna Maria Clara Correia Alves, one of the chief members of the staff of *A Vanguardia*. Women, it may be noted, have always taken a share in the work of Freethought in Portugal, and they are doing so now.

Among the subjects discussed by the Congress were the following, resolutions embodying them being introduced by Senhor Botto Machado, a fine orator and a learned man :

1. Abolition of the death penalty in all countries.
2. Complete rupture with the Vatican.
3. Means of securing to every citizen the full exercise of civil rights independently of all religious ceremonies. [A day or two after the Congress

closed the Portuguese Government abolished the oath in all official proceedings, substituting for it the witness's word of honor.]

4. Means of secularizing acts of citizenship, such as celebration of marriages, naming of children, etc.

5. Abolition of order compelling soldiers and sailors to attend mass on Sundays.

At the third session a further list of resolutions was brought forward by Senhor Goncalves Naves and adopted, which prove that the word "thorough" is written in true Bradlaugh characters across the face of Portuguese Freethought.

Mr. Heaford remarks on one of the resolutions that "there is good ground for belief that the incubus of the Blasphemy Laws will be lifted from the shoulders of unbelievers earlier in Portugal than in England."

The last resolution proposed to fight the clericals with their own weapons, by a "gratuitous distribution throughout the country of pamphlets setting forth the lies of religion and the contradictions of Catholicism with the Bible," termed "the so-called book of divine revelation."

The work of the Congress extended over nine sessions, and was marked throughout by great enthusiasm. Mr. Heaford thus compares the state of the Freethought movement in Portugal, etc., and its condition in Britain :

"At the present moment the Italian, Spanish and Portuguese papers are almost aflame with Freethought in one or other of its varied manifestations. Whilst our English journals are unctuously silent as to the rationalistic current of ideas around us, and especially pervading the quick and sympathetic minds of the logical Latin peoples,—carrying the boycott, indeed, to such an extent that a spendthrift outlay on our daily press would yield the investor but a few inches of printed matter per week dealing with live Freethought problems,—the average output of rationalistic news and comment in the daily press of either France, Belgium, Italy, Spain or Portugal is perennially copious and usually sympathetic. It is this contrast which makes it so pleasant for an Englishman to read the resolution passed at the close of the Lisbon Congress, in which the delegates manifested their 'deserved recognition' of the 'noble, dignified and conscientious manner in which the Press had helped the Congress to promulgate its principles.' "

One of the leading features of the work of the Congress was the vital question of religion in the schools, and a committee was appointed "to study the best means of securing that in none of the schools provided for a liberal and democratic people shall books be used in which reference is made to God, to Christ, or to the 'supposed virgin,' to the commandments, or to the belauded grace, benefits or privileges emanating from these supposititious entities," etc.

One session was entirely devoted to glorifying the memories of Helio-

doro Salgado, of the murdered Dr. Miguel Bombarda, and of the heroic Admiral Candido dos Reis, whose genius organized the revolution, and who it is believed was assassinated in the hour of victory. One of the names to which grateful homage was paid was that of Antonio Jose da Silva, a Jewish Freethinker and one of the great comic poets of Portugal, who was cruelly tortured and killed by the Holy Inquisition October 18th, 1739, as a "pertinacious and relapsed heretic."

An indication of the future policy of the new Government comes to us in a telegram from Lisbon of Oct. 26, which states that the Government had declined the Patriarch's invitation to assist at the requiem mass to be held in memory of the victims of the revolution. The Government said it would refuse to take part in any religious function. This is an example that will be followed by Governments outside of France and Portugal when they are sufficiently advanced on the road to civilization.

THE CLEVELAND FREETHOUGHT SOCIETY meets every Sunday at 2 p.m. at 1628 East 55th St. The following is the Program for Jan.-March, 1911:

- Jan. 8—Hon. Emanuel Levine, "Immigration."
- Jan. 15—David Gibson, "The Morals of Efficiency."
- Jan. 22—Professor H. Austin Aikins, "Moral Education."
- Jan. 29—Dr. Aaron Hahn, "German Thought in America."
- Feb. 5—Several Prominent Suffragists, "Woman's Suffrage."
- Feb. 12—Hon. George S. Addams, "Some Problems of Juvenile Court."
- Feb. 19—Dr. W. N. Hailmann "Democracy and the School."
- Feb. 26—Fred Schulder, "Are Patents Conducive to Progress?"
- Mar. 5—Hon. Willis Vickery, "Oscar Wilde."
- Mar. 12—Prof. J. E. Cutler, "The City's Challenge to Civilization."
- Mar. 19—Mrs. Jane Elliott Snow, "Henrik Ibsen."
- Mar. 26—Adeline Champney, "The Social Consciousness in Education."

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J. S. ELLIS, Editor.

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## PREMONITIONS OF THE FRENCH REVOLUTION.

We know on the best authority that towards the year 1750 the French began their celebrated inquiries respecting political economy, and that, in their attempt to raise it to a science, they were led to perceive the immense injury which the interference of government had produced on the material interests of the country. Hence a conviction arose that, even in regard to the accumulation of wealth, the authority possessed by the rulers of France was mischievous, since it enabled them, under the notion of protecting commerce, to trouble the freedom of individual action, and to prevent trade from running into those profitable channels which traders are best able to select for themselves. Scarcely had a knowledge of this important truth been diffused, when its consequences were quickly seen in the national literature and in the habits of national thought. The sudden increase in France of works relating to finance and to other questions of government is, indeed, one of the most remarkable features of that age. With such rapidity did the movement spread, that we are told that soon after 1759 the economists effected a schism between the nation and the government; and Voltaire, writing in 1759, complains that the charms of lighter literature were entirely neglected amidst the general zeal for these new studies.....

When Necker, in 1781, published his celebrated Report on the Finances of France, the eagerness to obtain it was beyond all bounds; six thousand copies were sold the first day; and the demand still increasing, two presses were kept constantly at work in order to satisfy the universal curiosity. And what makes the democratic tendency of all this the more obvious is, that Necker was at that time a servant of the crown. ... Immediately after the middle of the century Rousseau published those eloquent works which exercised immense influence, and in which the rise of the new epoch is very observable; for this most powerful writer.... exerted himself almost exclusively against the civil and political abuses of the existing society.....



The first great work in which atheistical opinions were openly promulgated was the celebrated *Encyclopedia*, published in 1751....Between 1758 and 1770 atheistical tenets rapidly gained ground; and in 1770 was published the famous work called the "*System of Nature*," the success and, unhappily, the ability of which makes its appearance an important epoch in the history of France. Its popularity was immense, and....Five years later the Archbishop of Toulouse, in a formal address to the king on behalf of the clergy, declared that atheism had now become the prevailing opinion.....

Enough, however, has been brought forward to convince the reader of the truth of the proposition I wished to prove; namely, that the intellect of France was, during the latter half of the eighteenth century, concentrated upon the external world with unprecedented zeal, and thus aided that vast movement of which the Revolution itself was merely a single consequence.....Thus it was that the French Revolution, like every great revolution the world has yet seen, was preceded by a complete change in the habits and associations of the national intellect.

—BUCKLE ("*History of Civilization*").

### "UNITY OF EDUCATION AND RELIGION."

This was the subject of an address delivered by Rev. C. A. Sykes at the Victoria Methodist University, Toronto, which secured for its author "a succession of tributes" from his hearers and fellow-preachers. The summary of the address tells us that Mr. Sykes contended that "Religion is education, and education is one aspect of religion." He continued:

"The many debates and prolonged discussion over the question: Should education be secular or religious? is due to a fundamental misinterpretation of both religion and education. The true teacher is not a mere pump who forces knowledge down unwilling throats. The true teacher is a laborer for God, a co-worker with the Eternal. There is much said of teaching religion in the schools. It is there now just as sunshine and gladness and hope and inspiration are there. The unfolding of a youth's nature—what is this but one form of ministry? On its academic side it may be education, but on its human side it is religion. In their fundamental effort and final end religion and education are mutually confirmatory and finally one."

It is a significant sign that the preachers often take delight in asserting that science and religion are friends, not enemies. But it will be noted that these gentlemen fail to give us any details of what they mean by "science" and "religion." In the same way Mr. Sykes does not stop to give us his idea of "education" and "religion," beyond the cryptic utterance, "The true teacher is a laborer for God, a co-worker with the

Eternal." As if God were a Western Farmer who needs the help of day laborers, or as if the Eternal took turns with his laborers in cradling the wheat-crop.

The preachers are very naturally blind to the fact that, as far as religion is identified with morality, it has just as much—or as little—to do with education as with science and philosophy, which are all morally beneficial to humanity in as far as they cultivate truth and high ideals of conduct. Dogmatic religion, however, is the very reverse of an educational factor, depending entirely upon authoritative decisions, and repressing instead of encouraging all inquiries that tend towards the elucidation of the truth. As far, then, as religious morality embodies or depends upon dogmatic teachings—and it does so almost entirely—it is antagonistic to education.

If, indeed, Mr. Sykes' contention were true, no one could gainsay the Roman Catholic claim that religion—that is, the priest—should be dominant, not only in the school, but in the factory, the family, and every other department of social life. It is thus that the half-witted Protestant preachers play into the hands of their own and society's worst enemies.

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### "CATHOLICISM DEAD—PROTESTANTISM DYING."

This is the verdict of Dr. J. H. Holmes, of the Church of the Messiah, New York, and it is a verdict we often hear from other independent parsons. Mr. Holmes' utterance was called forth by the outbursts of Father Vaughan and Dr. Aked, and much of what he says is undoubtedly true. But it is only one side of the truth. Statistics, he says, show Catholicism to be still flourishing, whereas it died three centuries ago.

This may be true, but it is true for some people only. For many millions to-day it is utterly false, for they permit their lives to be controlled almost entirely by Catholic priests. And let us not forget that but one short year ago Francisco Ferrer was martyred, with the outspoken approval of the entire Catholic world and the almost equal approval of the majority of Protestants. Mr. Holmes put his ideas in this exaggerated shape :

"From the standpoint of statistics Catholicism seems to be flourishing, but as a matter of fact it is dead. It died three centuries ago. The present condition of the Church shows only the momentum which it has gathered from its great power in the past. It is a measure, not of its present vitality,

but of the amount of ignorance, superstition, and fear, which are still present in the world. The real test of the vitality of an institution is not that of number, but of the influence which it exerts upon the controlling forces of human life. Judged by this test, Catholicism is hopelessly dead. It once controlled the destinies of our whole civilization. To-day it controls nothing.

"Society goes upon its way as though it did not exist at all. Father Vaughan's claim, therefore, as to its being the world religion of the future is simply ridiculous. Catholicism will continue for a long time yet, but its ultimate disappearance is inevitable. No less ridiculous, however, are Dr. Aked's claims for Protestantism.

"If Catholicism is already dead, it is no less true that Protestantism is dying very fast. Here again statistics are utterly deceptive. The figures which Dr. Aked has quoted as to the present power and growth of the Protestant churches signify only how slow people are to emancipate themselves from custom and tradition. Here again we must apply the supreme test of vitality—namely, what is its influence over the controlling forces of human life. Here, as with Catholicism, we find that Protestantism exerts practically no influence at all.

"It has practically been banished from the home, it is outlawed from education, and it has no place in the world of living thought. The great political and industrial reforms of to-day go on as though there were no such thing as Protestantism. Close all the Protestant churches to-day and silence all their ministers, and how much real difference would it make in the solution of the problems that are before us?"

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### THE MILLS OF EVOLUTION GRIND EXCEEDING SLOW.

It is doubtless true that the old faiths are dying—changing is possibly a more appropriate word—but that fact does not prove that they lack a vast amount of vitality; nor is it true that to-day they "control nothing" or exert "practically no influence at all" over the controlling forces of human life.

Every one who reads the news from Europe must own that the Papacy, though deprived of its temporal power, does to-day exert an immense and dangerous political influence in all European countries. The power of the church, based upon the faith and loyalty of the masses, is still the most dangerous element to be reckoned with by reformers in France, Belgium, Italy, Spain and Portugal.

Here in Canada we are in the midst of a struggle with the Papal power, the outcome of which cannot yet be foreseen, either with any certainty or with much hope, owing to the bigotry and political influence of both Catholics and Protestants. With over 40 per cent. of the population of Canada in the ranks of the Catholic Church and the Government practi-

cally at the mercy of the Pope's representative at Ottawa, the talk of Dr. Holmes is mere school-boy chatter.

Religion may be practically banished from many homes, but it is by no means outlawed from education. Indeed, it is one of the curious results of the mental obfuscation induced by religious superstition that men who own they have never read a chapter of the Bible, and who seldom go to church and would be horrified at the notion of holding a family prayer-meeting, are the very men who insist upon God, Bible, and religion being drilled into their children's heads in the school.

As in Britain, so here, though occasionally a politician may catch sight of the truism that the Government of a free country should have nothing to do with teaching religion, such is the power of old superstitions among the masses that a rational solution only receives a moment's thought to be dismissed as impossible. "Godless education!" Horrible!

Nor is Mr. Holmes nearer the mark in thinking the closing of all the churches would make no difference in the solution of social problems. It would, indeed, make this vital difference—that nearly all the difficulties in the way of needed social reforms would be removed, and the way would be cleared for action upon rational principles.

Mr. Holmes belongs to that very small sect of Christians who think their brand of religion is superior to that of a Zulu because they only make one god for public and sectarian uses. Rationally, however, one god is as great a monstrosity as a hundred, and the profession of belief in any sort of a god is presumptive evidence of a lack of mental acuteness.

Mr. Holmes gives utterance to the common fallacy that "Society goes on its way as though it [the Church] did not exist at all." The fallacy is one that is often used by well-to-do men of many different cults, and who use it to justify their evasion of obligations entailed by their beliefs. Do such men ever ask themselves whence come the ideas which force society to go on its way in one direction rather than another? Do they imagine that the greatest religious institution in a country can fail to exert an immense influence, for good or ill, on the current ideas of society? Is it not utter stultification to imagine that, while one man of strong mentality may give a new tone to the thought of his time, ten thousand well-trained teachers of a consistent religious cult should have no effect on the devoted masses who believe it? Torquemada may have



made as good a bargain in real estate as his butler, but when he was prosecuting heretics his religious opinions became a serious factor.

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### RELIGIOUS BIGOTRY IN MONTREAL.

On the 30th of December, by a vote of 15 to 13, the Montreal City Council retained the services of Dr. Laberge as the Medical Health Officer, a position which he has held for many years with almost universal approval. The vote was the result of a bitter campaign carried on by the Roman Catholics for several weeks past against the doctor on the ground that he was a member of the late Emancipation Masonic Lodge. The Board of Control had recommended that the doctor's services should be retained as usual by the City Council, but the latter body, after much angry discussion, had returned the report to have the name expunged. The Controllers objected, and to overcome their objection a two-thirds vote of the Council was needed. The Catholics tried to score a victory by suddenly springing on the Council a motion to dismiss the doctor, with the result mentioned above. This is a distinctly liberal gain, and shows to what lengths the Catholics are prepared to go in order to injure their religious opponents.

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### THE CHAPMAN-ALEXANDER SALVATION OF TORONTO.

The Chapman-Alexander Preaching and Singing Company have concluded their four weeks' engagement in Toronto, and left with their pockets full of cash and their mouths full of—well, no, not exactly apologies for failure, but something of that sort—say, only partial success. For there was an inconsiderable deficiency of \$5,000 in the finances, and the number of converts was a difficult matter to estimate. Here, however, are the official figures: No. of Toronto districts, 12; No. of meetings, 480; Estimated attendance, 400,000, or more than the entire population of the city.

Of course, the revivalists are not quite so silly as to pretend that the whole of the people of Toronto have passed through their sermon and hymn mill, and they acknowledge that some persons go to many meetings. The attendants at the meetings were probably over ninety per cent. the same throughout

the month, and most likely the total number of attendants at the 480 meetings did not exceed 25,000.

The ordinary life of the city has not been disturbed, and the theatres and moving picture shows have had as full a run of business as at other times, so that it seems probable that the chief trace the revival will have left will be the diminished collections at the regular church services.

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### BUT THE "SPIRITUAL" RESULTS ?

Apart from the statement that a loss of \$5,000 had been incurred, it was to be expected that a great many "converts" would have been secured from even 25,000 attendants.

For, you see, these revival services are not like the ordinary church services, which are carried on pretty much on business principles : so many sermons, so much salary ; and in which the results are reckoned, not in souls saved, or brands plucked from the burning, but in pleasant opportunities for personal display, and in tea-fights, garden-parties, or other entertainments organized for social intercourse. But in the revival the whole affair turns upon soul-saving or brand-plucking. If few brands are plucked, then the question bobs up : Is it worth while ? It is all very well to say that to save one soul is worth the whole world, but when we face realities in the shape of cheque-books, we want to know how much per nob it costs to save the souls or pluck the brands. How many brands ought \$35,000 to pluck from hell ? If one dollar's worth of talk would be sufficient to save one soul the problem could easily be settled ; and if not sufficient, who shall say whether the result is due to the hardness of the soul or the softness of the soul-saver ?

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### APOLOGIZING FOR FAILURE.

Here, again, we cannot give figures, for Mr. Chapman, the general agent for the show, told an inquirer that he had none to give out. They were not important :

"We cannot say how many decision cards were signed. (?) They are misleading, and it is impossible to tell from them the impression that has been made. That will develop in months and years to come in your civic life.(!) The signing of a decision card is not always evidence of conversion !"

This sounds pretty much like a confession of defeat. Then Chapman himself was asked: "Are you satisfied?" and he rejoined: "Are you ever satisfied?" But he added, apologetically: "Good work has been done under all circumstances." Under all circumstances! What circumstances could he want more favorable than the provision of ample funds, the organization of an army of 3,000 hustlers and choristers, and the co-operation of the regular preachers? Did he need a John the Baptist to precede him and rouse the people to an excited condition—a necessary preliminary to conversion? Or was it that, like the Lord in the old time, he could not prevail over the enemy because they had—not chariots of iron, but—some little common sense. Then, after complaining that the "preparation" in Toronto had not been as complete as in some other places, he said:

"My idea is permanency. We do not need a larger church, but a better church. We want to stir up enthusiasm for evangelistic work, so that there will be a permanent continuance of effort."

That is it. Having failed to justify the \$35,000 outlay by increasing membership, Chapman falls back on quality, and leaves the soul-saving work to other and smarter fakers.

Oh, yes; Toronto's civic life will exhibit the good results of the Chapman-Alexander campaign in another generation or two—when the present race of political and religious and commercial grafters and corruptionists has made room for a possibly slightly better one. Then it may happen that such a question will be raised, but we guess it will not. Chapman and Alexander will then be as dead as Torrey, Sam Jones, and the multitude of revivalist showmen that have troubled the religious world for so many decades, and, like them, will be forgotten, and will be replaced by a new generation of the same genus, who in similar fashion will undertake to save souls and convert them into paying communicants at so much per, and will find ready to hand a new generation of believers willing to pay the price and to accept the faker's excuses for failure. The Age of Barnumism is an endless one.

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#### "SEDITION" IN BRITAIN.

A London editor named Mylius was arrested on Dec. 26th charged with "sedition." Mylius published a sheet entitled the *Liberator*, printed in Paris, in which violent attacks were

made upon the British Court and Government. The particular offence which led to the arrest was the publication of stories regarding the husband of the late Queen Victoria and the alleged morganatic marriage of the present King.

It is too late in the day to lay charges of "sedition" against the publisher of a newspaper. In a free country, changes in the system of government should be open to the freest and most radical discussion, and sedition is a crime that is almost impossible in connection with newspaper discussions. But if libellous attacks are made upon prominent persons, whether "kings," or "lords," or governmental officials, the persons attacked should have the same remedy at common law as is open to all other citizens. To describe such libels as sedition and to prosecute a man for publishing them, as if he had actually incited the people to a military insurrection, is an abuse of power.

Special privileges—except those necessarily accorded to the nation's temporary official representatives—should be granted to no man or woman in any democratic country, and the conduct of all public servants—kings, judges, or otherwise—should be open to public criticism. If such criticism exceeds justifiable limits, a legal remedy is always open to the victim, but repression will be dangerous to the authorities attacked as well as to the people permitting it.

In a pamphlet recently issued with this *Liberator* these headlines appear in large type: "France and America Salute Thee, England!" "Long Live Keir Hardie!" "Hail to the Revolution!" "Down With the Classes! Up With the Proletariat!" and so on. Surely the men who sizzle in this way might be allowed to go on making themselves ridiculous without injury to the country or its government.

Upon the wild declamations of such men the best comment may perhaps be found in the words of President Taft in commuting the sentence of six months' imprisonment and \$1,500 fine passed upon F. D. Warren, the editor of the *Appeal to Reason*, to a fine of \$100 without imprisonment:

"I would question the wisdom of making the defendant conspicuous and feeding his vanity by treating him seriously, when his violence, his exaggeration, his wild accusations and his mock heroics, ought to be treated with ridicule. Doubtless his writings are read with pleasure by a number whose views are as wild and as perverted as his; but for all persons of average



common sense a reading of his articles is the best antidote for the poison he seeks to instill."

The trial of Mylius terminated, as was expected, in his conviction. The evidence given was simply a flat denial by all the persons mentioned except the King, who was not allowed to give evidence; and when Mylius found that he was not to have the distinction of cross-examining the King, he said he had no other evidence and was at once convicted.



### PROGRESS OF STATE OWNERSHIP IN BRITAIN.

The history of State and Municipal Ownership of Public Utilities is full of strange and seemingly unaccountable variations. Thus, in railway works, while Germany, France, and other European countries find national ownership profitable and eminently satisfactory, Britain (except in India and South Africa) and the United States steadily refuse to have anything to do with them, and Canada builds and subsidizes great lines of railway, and then hands them over free to great grafting and grasping corporations, with land grants sufficient to pay for the entire work in addition.

Municipal restaurants are carried on upon a large scale in France, but seem to be unknown elsewhere; yet State ownership of passenger steamers, and the associated meal services, seem to be common on European rivers. In the States, so progressive in many ways, State Post-office banking and parcels services have been from a quarter to half a century behind the British services. Canada is now engaged in struggles to inaugurate municipal and State ownership of telephone and telegraph services, both accomplished facts in Europe, though undreamt of in the States.

Britain is going ahead in the process of assuming the public control of the telephone services of the country, the Government having just purchased the National Telephone Co.'s system, the franchise of which would expire in 1919. The paid up capital of the company was over \$40,000,000, and it was paying an annual profit of \$2,500,000.

Up to the present time there has been a loss on the business done by the Post-office telephone system, but no doubt the new arrangement will do away with much needless expense and convert the deficit into a surplus, especially as there are

said to be 10,000 applications for new services awaiting the transfer of the business.

It seems to us that the spread of municipal and State ownership may be taken as a measure of the ability of a community to relieve itself from the incubus of oppressive corporations and monopolies, or, in other words, that it corresponds to the advance of the community in ideas of self-government, independence and honesty. Just as soon as men begin to acquire confidence in their own ability and integrity, they will begin to lose their traditional respect for the title-deeds of privilege and the charters of monopolists.

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### DECLINE IN THE GERMAN BIRTH-RATE.

Recently published statistics prove that the Germans are following the other nations in the matter of a decrease in the birth-rate, the figures for the years 1875-1880 showing a rate of 44·9 per 1,000 of population, while those for 1895-1900 show only 28·9 per 1,000. Whether this result is due, as the papers say it is, to the spread of Malthusian doctrines, or the recognition of common notions of personal prudence due to industrial developments, or is the result of other more occult causes, industrial, social, or physiological, seems very doubtful. In the end, however, we believe the result of the decrease will be beneficial. If the case of France may be taken as a typical one, as it is the most conspicuous, the benefit will be certain to come; for, notwithstanding the many drawbacks she has had during the past century and a quarter, concluding with the disastrous war with Germany, it may, we believe, be truthfully said that to-day France is the most prosperous and most progressive nation in Europe.

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A newly made magistrate was gravely absorbed in a formidable document. Raising his keen eyes he said to the man who stood patiently awaiting the award of justice: "Officer, what is this man charged with?"

"Bigotry, your Worship. He's got three wives," replied the officer.

The new justice rested his elbows on the desk and placed his finger tips together. "Officer," he said, somewhat sternly, "what is the use of all this education, all these evening schools, all the technical classes, an' what not? Please remember in any future like case, that a man who has married three wives has not committed bigotry, but trigonometry. Proceed."

"I suppose your idea of a rich man is one who has everything he wants?"

"No. It's one who has everything I want."—Phila. Ledger.

## THE TRIALS OF CHRISTIANITY IN SOUTH AFRICA.

JUDGING from the following culled from the South African *Observer*, Christianity does not appear to enjoy much toleration in that part of the world, while the native missionary or minister is accorded short shrift in the pursuit of his vocation :

“The Grahamstown police have arrested some native ‘ministers’ for vagrancy, an additional reason for their arrest being that they preached a ‘dangerous crusade against the whites,’ as one of the local papers calls it. A bishop, a minister, and three ‘sisters’ (two of whom had babies), have been sent to do three months in quod. Two other ministers were sent later on to help the bishop for a month. They preached the usual sort of nonsense, telling their dusky fellow-heathens that the white parsons were robbers, who gave the people the gall of snakes to drink in church instead of Communion wine.

“The coloured martyrs referred to above might have put forward the excuse that they didn’t preach any greater nonsense than some white people. It is only a few months since two white women used to hold forth at the street corners of Grahamstown night after night. They professed to belong to a sect calling themselves ‘The Seventy,’ whose principle, following their prototypes in Scripture, was to go out two by two into the towns and villages, living on whoever would receive them, and preaching. Their main text was the iniquities of the ministers of all the Christian Churches, and they were extremely fluent on this point, their language reaching a high point of picturesqueness and vehemence.”

Evidently no difference is made as regards sex, and it would be interesting to know if the three “sisters,” who were also sent to jail, were found guilty too of preaching “a dangerous crusade against the whites;” or were punished because of their being the wives of the black ministers who were in jail and in order to get rid of responsibility for them. The Editor of the *Observer* thinks that the black parsons might have pleaded as an excuse that “they didn’t preach any greater nonsense than some white people.” Such an excuse, however, would hardly have availed much in a case where prejudice is evidently so deepseated as not to see that such an improbable story as that of white persons giving people the gall of snakes to drink instead of Communion wine, could pass muster with anybody who knows the least about snake galls, and knows that it would take all the snakes in South Africa to furnish gall enough to provide a cup for communion wine. Such monstrous fabrications signify much and help not a little to explain the reason of the treatment meted out to black clergymen in South Africa. And it is after all but a practical embodiment of the old adage, “Give the dog a bad name and hang him.”—*The Lagos Weekly Record*.

## ERSKINE ON THE LIMITS OF TOLERATION.

BY THEODORE SCHROEDER, OF THE NEW YORK BAR.

AMONG English-speaking people, Thomas Erskine is quite the only man who has rendered either conspicuous or effective service in the forensic defence of a larger freedom of speech. Some of his utterances, upon this subject, are judicially quoted as authority upon the meaning of our constitutional guarantees for unabridged liberty of utterance. This raises the question how far we may quote Erskine as such an authority? What were his real convictions about the limits of toleration? Should it be considered hazardous to quote, as authority, isolated passages from Erskine's speeches, for the purpose of justifying the limitation of toleration, even though we could be positive that he was always untrammelled in the absolutely frank expression of his opinion upon this subject?

It is regrettable that Erskine left no academic discussion freely and fully setting forth in unequivocal terms just what was his opinion about a legally limited toleration. At least to lawyers, it must be manifest that in the defence of an accused, under conditions then existing for Erskine, the exigencies of professional duty usually would preclude any lawyer from defending a belief in *unabridged* freedom of speech, even though he actually believed in it. Under the English system it would have been absurd to have based a defence upon the broad proposition that the unwritten constitution prohibited *all* laws anywise abridging freedom of utterance. In his contentions, as to what was the existing law under which he was serving a defendant, it became Erskine's plain duty to claim, or defend, no broader principles of liberty than were necessary for the acquittal of each particular client. In and for the purposes of every case defended by him, his manifest obligation and interest was to assume for his client the least possible burden, and this obligation tended to induce the maximum of concessions to the prosecution consistent with the acquittal of his client. His duty to his client was to secure the most favorable interpretation of the existing laws then abridging freedom of speech, and not to indulge in academic discussions for their ultimate total abolition. These considerations impose the inference that, even if Erskine had believed in *unabridged* freedom of utterance, its defence could hardly have been the essence of his forensic discussions, and, if in these it found expression at all, it would be only in an inadvertent or incidental way.

This brings me back to the question: Did Erskine really believe in the *unabridged* liberty for the utterance of one's opinions? If not, his opinions can not be properly used as an aid to the interpretation of our constitutional guarantees. If he did believe in *unabridged* freedom of speech, then it



seems to me, our courts have perverted his sentiments in order to make them an authority for the curtailment of our liberty, in spite of our constitutions. May it not be that our courts have ignored Erskine's real opinions, to explain away our constitutional guarantees by quoting, from Erskine, isolated passages, dictated by expediency, or expressing only the facts of practice, under a system of limited liberty by permission, and so actually misrepresenting the real Erskine, by mistaking such utterances as general standards by which to define and determine the existence of *unabridged* freedom of speech.

It does seem to me that in this matter, if we content ourselves with such superficiality as our courts have used, it would be very easy to prove that Erskine did not at all believe in *unabridged* freedom of speech, and therefore is not in the least an authority on the construction of the free-speech clauses of our constitutions. Did not Erskine successfully prosecute Paine's *Age of Reason*, which no public prosecutor or court in America has ever asserted to be beyond the protection of our constitutional guarantees of free speech? The editor of Erskine's speeches, as published in 1810, commenting upon the apparent conflict between his speech prosecuting Paine's "Age of Reason" and that other speech of his in defence of Paine's "Rights of Man," and evidently wishing to establish for Erskine a reputation for general conservatism, said of his defences of liberty that these "we can only consider as the argument of an advocate bound to give the best assistance to a client," but that speech of Erskine's demanding the abridgment of freedom of the press, the editor assures us, "may be considered as containing his [Erskine's] own opinions and principles."(1)

When we thus find Erskine cited as an authority both for and against *unabridged* freedom of speech, we are forced to conclude that his real opinions on the limits of toleration must be found, if found at all, in those little incidental indiscretions of his argument, which are deemed indiscretions because unnecessary to the immediate purposes of his client's defence, and in the nature of a claim against his interests, because a claim of either too much or too little, for his client's good. At times such indiscretions are quite unavoidable to persons very much in earnest, and they arise out of the psychologic difficulty of adhering to the limitations of a special plea, when such limitations conflict with, or do not include all that is essential to a correct portrayal of the pleader's convictions. Did Erskine portray his real convictions by any such inadvertencies?

To my mind, one of the essential tests of unabridged freedom of speech is this, that no man shall be punished criminally for any utterance of his, upon any subject, no matter how offensive, or how dangerous may be its tendency, when that tendency is only speculatively, prospectively and imaginatively ascertained. This admits the right to indulge, with impunity,

even in the fruitless advocacy of "treason," and of course the lesser crimes, and demands that men should not be punished for a mere psychologic offence, unconnected with criminal intent and with overt acts of invasion, or with any actually ascertained and resultant material injury.(2)

How, then, did Erskine stand with reference to unabridged freedom of speech, according to this test, which requires that speech, *merely as such*, shall always be free, and that actual and material resultant injury, or an act with the imminent danger thereof according to the known laws of the physical universe, shall be always one of conditions precedent to the punishment of a mere speaker? Intent should be another.

The following extracts from Erskine's published speeches are the answers to my question. These are the spontaneous inadvertencies which I believe portray his real convictions upon this issue now under consideration. The italics used are mine.(3)

"I maintain that opinion is free, and that conduct alone is amenable to law.

"The principle is : this that every man, while he obeys the laws [prohibiting invasive acts], is to think for himself, *and to communicate what he thinks*. The very ends of society exact this *license*, and the policy of the law, in its provisions for its security, has tacitly sanctioned it. The real fact is, that writing against a free and well-proportioned government need not be guarded against by laws. They cannot often exist and never with effect."(4)

"I am not contending for uncontrolled conduct, but for freedom of opinion."(5)

"Chief Justice Wright (no friend to the liberty of the subject) . . . interrupted him [The Attorney General] and said, 'Yes, Mr. Attorney, I will tell you what they offer, which it will lie upon you to answer; they would have to show the jury how this petition HAS disturbed the government, or diminished the King's authority.' So say I. I will have Mr. Bearcroft [the attorney, then prosecuting] show you gentlemen [of the jury] how this Dialogue [of the Dean of Asaph, which was the basis of the charge] HAS *disturbed* the King's government, excited disloyalty and disaffection to his person,—*and stirred up disorder* within these kingdoms."(6)

"It is easy to distinguish where the public duty calls for violation of the private one; criminal intention but not indecent levities, *not even grave opinions unconnected with conduct, are to be exposed to the Magistrate.*" (7)

"Constructed by man to regulate human infirmities, and not by God to guard the purity of angels, it [the venerable law of England] leaves to *us our thoughts, our opinions and our conversations*, and PUNISHES ONLY OVERT ACTS, of contempt and disobedience to her authority. Gentlemen, this is not the specious phrase of an advocate for his client, it is not even my exposition of the spirit of our constitution; but it is the phrase and letter of the law itself."(8)

"What is it that has lately united all hearts and voices in lamentation? What but these judicial executions, which we have a right to style murders, when we see the axe falling, and the prison closing upon the genuine

expressions of the inoffensive heart ; sometimes for private letters to friends, *unconnected with conduct or intention* ; sometimes for momentary exclamations in favor of royalty or some other denomination of government different from that which is established." (9)

These statements of general principle, made by Erskine and usually quite outside the necessary issues of the cases in which they were uttered, I believe give us warrant for asserting he believed in *unabridged* freedom of speech as a natural right, and that by unabridged freedom of speech, he meant substantially the same thing as that for which I have contended. However, it must be admitted that, notwithstanding his repeated clear enunciation of the general principle that no guilt can be predicated except upon overt act and criminal intent, it was not always consistently reaffirmed by him in all particular cases. The prosecution of Paine's "Age of Reason" is an example. The exigencies of professional obligation adequately explains this seeming inconsistency, and it is possible that his religious and emotional nature also had something to do with the seeming inability to make conclusive deductions from his general principles to every specific case that came within them.

The English governmental machinery certainly left Erskine quite helpless, in his effort to secure the adoption of these general principles into the juridical system. Only two methods were open. The one was to secure a written constitution, such as it was once supposed obtainable in America, inhibiting all legislative abridgment of freedom of speech ; and the second was to secure a universal acceptance of his general principle and its application to every conceivable case, such as is essential to make a constitutional prohibition effective, and which principle might occasionally be made effective without a written constitution, if juries could be permitted to rejudge the law for themselves.

Erskine lived long enough to see, in America, the passage of the Alien and Sedition law, in spite of the restraint of our American constitutions, and this showed him how useless are paper constitutions, if the people do not possess an enlightened view of the pernicious power which such constitutions are intended to destroy. Perhaps he even foresaw this in 1793 when he made his famous statement before the "Friends of Liberty of the Press," wherein he, seemingly at least, abandoned his oft repeated demand for absolute certainty in the criteria of guilt. (10) In this carefully prepared statement he said this : "The extent of the genuine Liberty of the press on general subjects, and boundaries which separate them from licentiousness, the English law has wisely not attempted to define ; they are indeed in their nature undefinable ; and it is the office of the jury alone to ascertain them." (11) This statement was made in support of his contention that juries should be authorized to decide the law as well as the facts.

I said Erskine *seemingly* abandoned this demand, but it was only seemingly, for in this same paper he again denounces the unceasing taint of the laws for seditious libel, and the infamous system of spy-societies which then, as now, inflict their unctuous piousity on a dull, and consequently patient, public. So then I conclude that Thomas Erskine was a true believer in a real unbridged liberty of utterance, where no man could be punished so long as the mere verbal portrayal of his ideas is the only factor involved.

In England, about a century ago, Thomas Erskine, with such a record, was made Lord High Chancellor. In America, at the present time, such statements would put him only in the class "undesirable citizen" to be specially criticized and denounced as an anarchist, especially by many of those claiming to be "liberals" or "radicals," of the "respectable" type. Thus we have another illustration that English royalty a century ago was less afraid of real liberty than the American mass of to-day; and herein we also see how the very essence of tyranny thrives under the forms of democracy. With us every stupid policeman, fanatical judge, or moralist for revenue, can successfully abridge freedom of speech by the lawless use of power, and the hysterical mob of pretending lovers of liberty and democracy will stand by and applaud,—so low have we fallen since our American Constitutions were written.

1 Erskine's Speeches, Vol. 2, p. 183-4.

2 For a more complete statement and justification of this view see *Central Law Journal*, March 26, 1900, and March 2 to 28, 1910; *Mother Earth*, June, 1907 May, 1910. These will be incorporated in "Obscene Literature and Constitutional Law," now in press.

3 Erskine's Speeches, Vol. 1, p. 104, Paine Case..

4 Erskine's Speeches, Vol. 2, p. 133.

5 *Ib'd.*, Vol. 2, p. 159.

6 *Ibid.*, Vol. 2, p. 205.

7 *Ibid.*, Vol. 2, p. 343.

8 *Ibid.*, Vol. 2, p. 346.

9 *Ibid.*, Vol. 2, p. 353.

10 For this demand see, in the edition of 1810, as follows: Vol. 1, pp. 72-73-77 78-129 182-186-331-333 335-337; Vol. 2, pp. 143 162-190-268; Vol. 3, pp. 338-356-439-487; Vol. 4, pp. 436-437. For my own literature on this subject see "Due Process of Law in Relation to Statutory Uncertainty and Constructive Offences," and *Cent. Law Journ.*, Dec. 28, 1909. All these and other articles of mine will appear soon in "Obscene Literature and Constitutional Law."

11 Erskine's Speeches, Vol. 4, p. 439.

No star has yet been found with a parallax as much as one second of arc, and it is practically certain that there exists none near enough to have that amount of parallax. In the southern hemisphere there is a bright star known as Alpha Centauri, with a parallax of three-quarters of a second. The distance of the nearest of all stars is about 26 millions of millions of miles—nearly three million times as far from us as the sun, a distance from which light would take four and one-quarter years to reach us. Something is known now of the parallax of some 360 stars, but in many of these cases the result is exceedingly uncertain.—*Scientific American*.



## FREETHOUGHT AND ANARCHY.

—:O:—  
BY GEORGE ALLEN WHITE.

### —:O:— III. (*Conclusion*).

Freethought is the great yeast that leads to setting machinery in motion for reforms of every character. It makes men rise to the occasion. Without question acquiescence in Christianity, or in fact in any religion offering eternal joys in a future life, is a deterrent to whatever would help mankind to greater enjoyments on earth. Hence it is not surprising that virtually all movements looking to human improvement have been compelled, at least in the early stages, to fight against the bitter opposition of Orthodoxy. Opposition to slavery, to alcoholic intemperance, to the continued subjugation of woman, received no assistance from religious quarters until heretics and Freethinkers had finally forced on society a reluctant change of attitude. For centuries Christianity assailed scientific research and is still doing so. She was not on the side of the fathers of the American republic who proposed the separation from England. If she had been given complete control in the beginning, "civilization" would now consist of counting beads and praising God.

"To scepticism we owe that spirit of inquiry which, during the last two centuries, has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge; has weakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has restrained the arrogance of the nobility; has chastised the despotism of princes and has diminished the prejudices of the clergy" (Buckle).

Why is it that out of the whole list of tentative reforms or innovations, some of which are necessarily unwise, and occasionally perhaps dangerous, the religious zealot usually seizes upon Anarchy, the least attractive, insisting that Freethought or Atheism is responsible for its criminal manifestations? Why is reference so rarely made to the mighty reforms conceived in nonconforming brains past and present, reforms that have given us a large part of whatever makes life worth the living to-day? He is a narrow casuist who, while enlarging upon the best points in his own beliefs and keeping silence as to the worst, treats the things to which he is hostile in exactly reverse fashion.

Grant for the moment that Atheism may be usually a concomitant of militant Anarchy. The spirit of progress animating the Atheist finds its fruition, in most instances, in the advocacy of doctrines whose general acceptance would benefit humanity. In the residue of instances the intent to benefit is present in the heart, but because of poverty, ignorance and other untoward conditions, is so distorted that it really spells retrogression.

Shall we shun Freethought, shall we shun Atheism, on account of the imperfection of the lowest note in their stupendous gamut of good? Shall we kill the goose that lays the golden egg, just because once a year she lays a rotten one?

Take an illustration. Christianity is not always simply an unrelated concomitant of insanity. It is sometimes an immediate, a provoking cause. Officers of insane asylums will endorse this statement. Where the lowest form of Anarchy sends to death perhaps one sovereign in each five years, the more emotional varieties of religious activity doom hundreds of persons to the madhouse. What devotee is willing to consign to oblivion his religion, with all of what he imagines to be its uplifting tendencies, merely because, as happens in every movement and every cultus, bad features crop out at times?

Budding Democracy sometimes has its ebullitions like the French Revolution and the Oliver Cromwell anarchy. The French overturn was Rationalistic. The English was not. Who seriously proposes a reversion to outgrown Monarchism as remedy for such outbursts? A famous writer has said that the cure for the excrescences on the body-politic of Democracy is not less, but more Democracy. The remedy for any indiscretions and mistakes of which Freethinkers may be guilty is more Freethought, not less; more enlightenment, not less; more intellectuality, not less. Even taking into consideration all that was worst in the French Revolution, there can be no doubt that the human race has been a gainer by that volcanic upheaval.

"I think that one might prove that the ideas of the French Revolution, when they were once grasped, arrested the downward course of the people. The first step to dignity and self-respect was to understand that they might become free men and not remain like unto slaves who are ordered and have to obey" (Walter Besant: "Fifty Years Ago").

And, difficult as it may seem to us now, possibly we shall sometime find that militant Anarchy itself, abhorrent to nearly all, played its corrective part in the evolution of mankind. Certainly no hesitation on that score ought to trouble the religionist, who from earliest youth has been drugged with the idea that God causes all phenomena, however inexplicable to finite reason, to work together for our good and his glory. But to the judiciously minded Freethinker it must appear impossible that enough of good should flow indirectly from a deed like that of the fatuous Csolgosc even to begin to compensate for the known and portentous direct results. In any event, that Freethought which supplants the worship of God by the service of Man cannot injure Man, the very object of its solicitude. The religion which used to kill Man in the service of God can have no taint for the Freethinker—or even for the Anarchist.

## A PHILOSOPHER OF MODERN REVOLT.

—:O:—  
 BY MIMNERMUS, IN LONDON "FREETHINKER."  
 —:O:—

"A mighty workman of our later age,  
 Who, with a broad highway, has over-bridged  
 The forward chaos of futurity."

—WORDSWORTH.

The publication of the magnificent Centenary Edition of Emerson's works and the simultaneous issue of his journals, remind us that Emerson is still an intellectual force. Of all his contemporaries he is to-day the strongest, the most influential, the most read. The latest voices in philosophy, like Nietzsche and Max Stirner, simply repeat, in varied and more hectic language, the golden message of Emerson, and send us all back with renewed interest to the Master's own writings.

It is natural to feel curious concerning the evolution of a great literary force that is really original. To watch Shelley as he grows from "Queen Mab" to "Adonais," or to trace Shakespeare's genius from "The Two Gentlemen of Verona" to "The Tempest," from his early plays to the masterpieces of the world's literature, form the best introduction to a re-reading of the works of these authors. Nor is such curiosity wasteful in the case of America's wisest son, Ralph Waldo Emerson.

This great Freethinker first saw the light in a parsonage. He had clericalism in his blood. His father and grandfather were clergymen. He at first followed in the footsteps of his ancestors and was ordained as a Unitarian minister. His early preaching was rather ethical than devotional. Emerson did not care for the threshing of old straw. There is already a suspicion of chafing under the harness. The bent is toward Secularism. The prime duty, he thought, was to be truthful and honest, and he revolted at the "official goodness" of the ministerial office. Later, his intellect begins to rebel at the rite of Communion. His elder brother, William, was even more strongly rationalistic and declined altogether to take "holy orders."

As early as 1831, Emerson opened his church to Anti-slavery agitators. In 1833, a pleasant interval of travel broke the monotony of his duties and he made the acquaintance of Thomas Carlyle at Craigenputtock. That visit to Carlyle was the germ of a great friendship notable in the history of literature. Emerson's first book saw light in 1834. It was, characteristically, a slender volume on "Nature." It revealed the fact that he found the Unitarian fetters not the less real for being simple and few. From the publication of this book Emerson became known as a writer of intellectual eminence.

Sorrow had its share in moulding the philosopher, for Emerson lost his young wife after less than three years of wedded happiness. Thus early he had begun to feel the sobering effects of life. Later, there came to the front that notable project of Brook Farm, of which Nathaniel Hawthorne and Margaret Fuller were adherents. Its ultimate failure left a sore place in Emerson's heart. Time's winnowing fan separated the chaff from the wheat, and Emerson, in the process of time, became the calm, meditative philosopher. He unlocks his heart in his poetry when he sings "And, chiefest prize, found I true liberty."

Despite his apparent austerity and aloofness there is no intellectual chill or distrust of his emotions. There was a fulness of affection behind the pen which wrote "Threnody" for his dead boy, and the plaintive lines in the Carlyle correspondence on his brother Charles. The damnable cruelty of the Fugitive Slave Law caused him to break out into vehement, scorching protest, much as the execution of Jean Calas caused Voltaire's swift, live pen to indict the Great Lying Church before the eyes of astonished Europe. And, like Voltaire, he had the sure, keen vision which allowed him to perceive that murder, under the guise of "law and order," is none the less murder, and is unpardonable. Emerson hailed John Brown as the hero whose martyrdom made the gallows glorious.

Emerson's second visit to England resulted in his finest volume, "Representative Men," a book which contains the refined gold of the Emersonian philosophy. In "English Traits" he has many biting and searching things to say. He mistrusts mitres, indeed, as he smiles critically over his glass at my Lord Bishop's table. He was, indeed, critical of the follies of the mother country, but he took pride in her virtues. Emerson wrote little after the close of the American Civil War. In his old age he struck Carlyle as "confidently cheerful." A brave optimism kept by him when the shadows were darkest. A fragment of granite marks his grave, a fitting symbol of the nobility of character of the Plato of America.

In Emerson we have a notable contradiction to the adage which excepts the prophet from honor in his own country. He became a classic in his lifetime, and the passage of the years has only more assured his place among the really great writers. Certainly, no one stimulates thought like Emerson. His books are a discipline in self-knowledge, self-reliance, and self-fulfilment. They are a perpetual antidote to the poison of custom and tradition. No less cautious a critic than Matthew Arnold has pointed out that Emerson's works are the most valuable contribution to English literature of the nineteenth century, and he has not hesitated to assign to Emerson a niche in the Temple of Fame beside the imperial philosopher, Marcus Aurelius.



## THE TORONTO PRESS AND EDUCATION.

EVENING TELEGRAM.

The electors of Toronto should make short work of the political fakirs who seek election to the Board of Education year after year by organizing a "Protestant" slate. It is fortunate for Protestantism that its defence is not given over to the professional Protestants who are on the list.—The Toronto Globe.

The "fakirs" mostly proved in 1896 that there were occasions on which they were capable of putting the ideals of Protestantism above the interests of party.

The *Globe* proved in 1910 that it was incapable of printing one word of rebuke to the zealot who flaunted the robes of a king's judge, to the First Commoner of Canada who paraded the official draperies of his Speakership, and to the devotees who ordered the display of soldiers in the king's uniform with fixed bayonets—all this in the face and eyes of citizens who demand the separation of church and state.

Public school supporters can choose their own guardians of the Public schools without the framers of "a Protestant slate." The "fakirs" who misuse Protestantism for the sake of self are not more ignoble figures than the *Globe*, *Star* and other betrayers of the Public schools for the sake of party. The *Globe* has been an abject spectacle in its recent career of cowardly silence in presence of an impudent and unprovoked attempt to proclaim and parade the sovereignty of a dominant church and the servility of the secular government in this free land of Canada. Toronto is not likely to judge what is good or what is bad in the Protestant slate at the bidding of an organ that silently watched its party friends trample the most sacred principles of religious equality under foot. Nor will the citizens man the walls of a Public school system in Toronto with the favorites of the *Globe*, *Star* and other pro-clerical helpers of Sir Wilfrid Laurier in his evil work of destroying a Public school system in Alberta and Saskatchewan.

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Among the few words not known of the old Scythian language is their name for the Supreme Being. Herodotus tell us that it was "bagalos." In the liturgy of the Russian Church, which, like our English prayer-book, preserves old words, the Almighty is still called "Bogu." No doubt the word, or some form of it, was used all over Northern Europe for the old pagan divinities. But the Christian religion came in, and the people were no longer permitted to make the customary offerings; so the old gods starved and shrank into little godlings—Pucks. Some were light and were called Fairies; some were dark and were called Brownies. These hungry godlings came after dark, and scared people, and so were spooks, pookas, bogeys, bugbears, and "bugges." One of the English versions of the Bible has it: "Thou shalt not be afeared of any bugge by night," meaning any "terror" by night, as it is now translated. But, by-and-bye, people began to find out that there was nothing in these tales of spectres, and frankly called them "humbug" and "bogus"—they even got to making jokes about the verse, "Thou shalt not be afeared of any bugge by night," until everybody knows what the term means nowadays. What a come-down for a word that started out as such a big-bug!—*Eugene Wood.*

# SECULAR THOUGHT.

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## TORONTO UNIVERSITY PROFESSORS AMONG THE SOCIALISTS.

### FALLACIES OF MARXIAN THEORIES.

On Jan. 9, at the Socialist rooms, Alice St., Toronto, Prof. Lloyd kept his promise to combat Marx's economic theories. The audience was a trifle larger than that of the previous occasion, but still by no means a full one, and comprised several gentlemen from the University staff. The Boss opened the proceedings by challenging the professor to give the Socialists as many hard knocks as he could, and promising similar knocks in return without personal feeling. If they were wrong they wanted to know it.

A large portion of Prof. Lloyd's time was occupied in showing Marx's confusion and inconsistency in dealing with the question of value, which in his first volume he treats by eliminating the factor of utility, making value depend entirely upon labor, whereas when he issued his third volume he had replaced utility as one of the leading factors determining values. At first Marx treated economic conditions as the materialistic outcome of blind evolution, but subsequently he had been compelled to admit the influence of human volition. Marx and Engels had so modified their original theories as to virtually destroy them. In the third volume Marx decides that the ultimate test of value was not labor time value, but market value—really supply and demand.

Marx's theory leads on to a social war by the proletariat against their oppressors. The Socialists of to-day seemed to be looking forward to a social cataclysm which would inaugurate a new and better state of things. Such ideas were visionary.

Marx got his ideas from preceding economists, who recognized use and exchange values. Eliminating these, only one quality is left, labor value—so much computed time labor, which must be determined by the cost of maintaining the laborer. If a man worked longer than sufficient to earn wages he creates a surplus, which the capitalist appropriates.

Adam Smith and others thought that value depended on cost of labor, and this appeared reasonable; but labor does not always produce value. The scarcity of products is a factor, and many things have value that are not the product of labor—mines, increase of land values, etc.

Not actual labor time, but socially necessary labor—the time required under normal conditions—implied the re-admission of utility,—not the amount, but the necessity of labor.

The labor principle breaks down when dealing with goods produced under monopoly. Monopoly increases, sweating lowers prices. Marx's explanation abolishes his principle of labor. The amount of labor is not the true measure of its value. Is it a true measure of wages? The rate of profits, exploitation, is less in poorly-paid than in highly-paid labor. If we admit the claim of intelligence to higher rewards, then the Socialist claim is annulled. Looking at industry as a whole, the real value must depend upon utility and scarcity.

What is interest if not exploited surplus value? Future goods were of less value than present goods, and the difference represented interest.

Men talked as if one great universal Standard Company were to be the end, but statistics showed that wealth was being gradually extended over a larger proportion of the people. There were over a million shareholders in companies in Britain. In Europe the proportion of petty businesses had grown 40 per cent. The standard of comfort is steadily rising.

Socialism by no means stands or falls with the Marxian or materialistic conception. Then why waste time discussing mere theories? Let us get to work and try to accomplish some useful reforms.

A few questions were asked and there was some discussion, but most of the Professor's points were not even mentioned, and no effective reply was made to any one of them. The last speaker, indeed, very loudly proclaimed that British official statistics contradicted those given by the lecturer. These showed that income paying taxes had increased from 600 million pounds to 900 million pounds, while wages paid had decreased to the extent of one million pounds. Though this statement was received with loud applause, it really couldn't be made to prove what was contended for without some further figures, and would probably be found to support the opposite contention.

### THE FRENCH REVOLUTION.

On Monday, Jan. 15, Prof. Wrong gave the first of his two talks on the French Revolution. The Professor has a fairly good delivery, but he has some mannerisms that give him a rather awkward appearance as he stands before his audience. But he is manifestly full of his subject—which is not surprising when he tells you that he has devoted many months entirely to its study and exposition—and is never at a loss for words or ideas.

Why did the French Revolution come about? asked the Professor. Revolutions are always bad. He had great sympathy with Socialists, but the best way to improve conditions was by gradual reforms and education. A revolution was in progress to-day, but not a bloody one. The great need was a change of character. The French people of to-day were almost entirely unchanged from those of 1789.

What were the causes of the great Revolution? In 1780 there had been no election of representatives to any governing body for 175 years, and the people had no votes, no voice in the government. When the people have votes, in the end wisdom will triumph. Then the laws were very unjust, taxation heavy and unfair. The common people bore a far heavier share of taxation than did the rich, the lands of the nobility and the clergy being exempt. The state of the common people before 1789 was that of most abject poverty. Louis XVI. succeeded in 1774, and Turgot became

minister. He improved the laws and general conditions, but made no attempt to admit the democracy to a share in the government. In 1776 the British colonies revolted, became an independent nation, and formed an alliance with France. France plunged into war against England and paid immense sums to America, getting deeply into debt.

Necker, a bookkeeper, followed Turgot. He reorganized the finances, but in 1787, when peace was made, France was in a pitiable state. The Professor then sketched the history of the Revolution, the calling of the States-General, the establishment of the National Assembly, the taking of the Bastille, etc., down to the establishment of Constitutional Monarchy in 1791. Mirabeau, with all his faults, was by far the greatest man of the Revolution.

There was very little discussion, the only point to which exception was taken being the estimate of Mirabeau, who in his private life was said to be a scoundrel and in his public life a mercenary traitor.

In his second lecture Prof. Wrong took up the story, propounding the questions: How was it France became a Republic? What were the causes of the Terror? and others. In ten months the monarchy fell. Why? It had lost the confidence and love of the people. The Parliament of 750 members was unwieldy, and led to the appointment of the Directory. The two leading parties, Girondists and Jacobins, differed chiefly on one point. The Jacobins were men of action, the Girondists were temporizers. The King made a Girondist Ministry, who had a bad time. They were really Republicans, and the King and Queen were soon nicknamed Monsieur and Madame Veto. In 1792 the Girondists declared war against Austria, who was joined by Prussia, and thus two of the greatest military powers of Europe were sending armies into France, while half the departments were opposed to the Revolution. Then the people began to think the king was in league with the enemy. The mob attacked him, and he threw himself on the Assembly for protection.

Then came the election to the Convention and the famous September massacres, which were opposed by the Girondists but sanctioned by the Jacobins. The electors were overawed, and not one in ten voted. The Convention met Sept. 22nd, and its first act was to declare the monarchy at an end and a Republic established. The day was declared to be the 1st day of the 1st year of the era of liberty. A constitution was needed, but in the end the Convention appointed a Committee of Nine with full powers of government. No Czar ever possessed such powers.

How could such a power be made permanent? Reaction follows excitement, and the only plan was to put out of the way all those who were likely to follow. The Convention declared that France threw off the yoke of the monarchy, and the king was brought to trial on the 19th of January, condemned on the 20th, and guillotined on the 21st. The penalty of death was carried by a majority of one vote only.

There were three men in the Convention determined to stop at nothing. Danton was a noble man in many ways. He showed his statesmanship by adopting strong measures when needed, and a milder course when the crisis had passed. Robespierre was a dandy, a theorist, who refused to compromise, and was treacherous. Marat—"I don't like Marat," said the Professor—thought the only way to carry reforms was to guillotine all



opponents. The Girondists were at once outlawed and killed, and the coast was clear for the Jacobins. Their system of spies soon filled the prisons. The deliberate object was to strike terror, and it succeeded. The terror began in September, 1792. Beginning with three or four executions a day, the number soon increased, and the question at length arose—Where should it stop? Danton began to think about it, and, being a moderate, was soon isolated. Robespierre proposed a league with Danton against Hébert. Hébert was sacrificed, and then came Danton's turn, and he was sent to the guillotine. People thought Robespierre was aiming at a Directorship, but the question was, Who should bell the cat? The job was undertaken by a small set of men, and Robespierre was sent to the guillotine with about 90 of his companions. Then the work of framing a Constitution was ended after three years' delay, and two Chambers were voted with a Directory of Five. A new Convention was called, but it was decided—in order to save their own heads—that two-thirds of the members of the new body should have had seats in the old one. In the end, however, the grapeshot from Bonaparte's artillery put an end to the Revolution. "Revolution," concluded the Professor, "is not likely to produce the virtues which are essential to happiness."

A few questions were put to the speaker at the close of his address.

Q. What was the attitude of the clergy towards Robespierre? A. Robespierre was not a Christian, though he contended that atheism was undemocratic. In his view a God was essential.

Q. Why say the Convention was not a fair representation of the people? A. Intimidation at the elections undoubtedly prevented the great bulk of the voters from casting their votes.

Q. What was the economic condition of the people? A. Bad, very bad. There had been a succession of bad crops, and the Revolution had reacted very badly on industries.

Q. Did the Revolution improve the condition of the people? A. On the whole, perhaps yes. No movement which does not improve economic conditions could be a good one. The Revolution did probably improve the lot of the working man.

In the discussion which followed the two leading speakers seemed to be trying to oppose the Professor's views, but their rambling and obscure speeches gave one the impression that they might be better occupied in attending some good night school instead of dreaming of seizing the control of the military forces and the whole machinery of government and of industrial life, which they very loudly proclaimed to be their object. Still, they are tax-paying citizens, we presume, and we do not dispute their perfect right to indulge in dreams, even if we feel a trifle comforted when we reflect upon the slim chance they possess of realizing them.

In our view, Prof. Wrong failed to connect his statement of the causes of the Revolution with its outbreak by any substantial facts. Indeed, the facts he mentioned—that one-half of France opposed the Revolution, that it took three years of discussion and wrangling with the monarchy before the king was killed and the Republic was established, and that at the present day France is in just about the same condition she was in a century ago—are clear evidence that the Revolution was not a peasants' movement. Instead of a Wat Tyler's rebellion we have La Vendée. It was rather a

middle-class struggle for constitutional government, very similar in its origin to the struggle against the Stuarts in England.

We are fully convinced that human improvement is a very slow process, but we decline to believe that the peasantry of France are in anything like the same condition as that they were in at the time of the Revolution. It is certain that in the early portion of the last century the people of both France and England were in a deplorable condition from the exhaustion of the great wars, and little was done to improve that condition under either the restored monarchy or the second Empire. Still, France has had her share of the awakening produced by modern industrial progress; and forty years of a stable republican government, with its fight against the Roman church and in favor of education, must have had a great effect upon the masses.

### “THE PROBLEM OF INDUSTRIAL FREEDOM.”

On Monday, Jan. 30, Dr. Robinson, lecturer in Philosophy at Toronto University, gave an address on “The Problem of Industrial Freedom.” The address was lacking in interest very considerably from the avowed intention of the lecturer not to present any solution of the problems he touched upon. It seems to us a grave fault to take such a stand. It is as if a physician should say, “I’ll tell you all about your disease, but I won’t propose any remedy.” Most people would, in such a case, doubt the doctor’s diagnosis.

Dr. Robinson said there was an almost universal feeling of unrest in the world to-day, and evidently a change or improvement was needed. There had been an organization of the “fighting forces” of the laborers, which had been followed by legislation in the interests of the working classes, and a man who was not in some sense a Socialist was not up to date. What struck him as the most important and the most hopeful character of the movement was its ethical character—its sense of universal justice—its declaration that every man and woman and child shall have a chance to live a decent life. And this related not merely to external conditions, but to mental and moral improvement. It was embodied in the saying, “The soul of the peasant is as good as the soul of the king.”

An English Socialist leader says that there is no place in the Socialist programme for religion. The church was not concerned with broad social questions; it seeks the salvation of the individual; and converts were often distrusted by their fellow Christians.

The problem of Capital and Labor was a complex one, and he would not offer a solution. His aim was only to help to define the problem. The great problem was—How can we secure industrial freedom? In modern democratic communities political enfranchisement was complete. The masses had the power if they knew how to exercise it. The farmers’ deputation to Ottawa was a good example of the exercise of political power. They sent a large deputation to Ottawa, and the Reciprocity Treaty embodied many of their demands.

What was called the present “industrial slavery” was the result of complex social and industrial arrangements. When industries were carried on in small factories or in the home, the workman took the product to market and disposed of it himself, and to some extent he was indepen-

dent. Up to 1760 agriculture was the leading industry in England, and villages had large common lands in which the laborers had a right of pasturage. This with the garden plots of their cottages and the free access to the means of employment, made the laborer's life somewhat easier than it was in the large factories. But the centralization of industries in large factories with large and expensive machinery led to the degradation of the workman by making him dependent upon others for the privilege of earning his bread. And it had also this result, that it filled the warehouse with products, and then, with the markets overstocked, the workmen were starving. Capital had appropriated the surplus products. Hence there was a periodic occurrence of commercial crises.

The lecturer said it had been asserted that, though improved methods of work at first lowered wages, finally the workers were benefited. He differed. One great effect was that employment was far more insecure. Another was the separation of the interests of the employer and the employed, and the antagonism of classes.

The present system presented many difficulties arising from employment of officials. His difficulty was to see how this could be overcome under even Socialism. The difficulty was the same as that of the recruit who wanted to know what he should do when he differed from his sergeant, and was told he would be disgraced or desert.

A very few inconsequential questions were put to the lecturer, and he refused to be drawn into any discussion of Socialistic problems. The audience had evidently very little to say, good, bad, or indifferent, on the lecture; and we could not help thinking that a man who undertook to address a certain club with pronounced opinions should take the trouble to make himself somewhat acquainted with the basis of those opinions, and not have to apologize for being incompetent to deal with them. Surely it is not necessary that a college professor should be ignorant of all branches of knowledge except the one he specially studies or is supposed to teach.

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## MONTREAL PIONEER FREETHOUGHT CLUB.

A Special Meeting of the Montreal Pioneer Freethought Club was held on the 22nd of January, 1911, at the house of B. Marcuse, 407 Metcalfe Ave., Westmount.

Present: A. Chisholm, President; Dr. Arthur Fisher, Ch. Stevens, John D. Clarke, Thos. J. Griffiths, Mrs. D. McIntosh, B. Marcuse, and Dr. Peter Walsh, Magog.

Mr. B. Marcuse reported that, as instructed at the last annual meeting, held on the 11th Dec., 1910, he had communicated with the Librarian of the Fraser Institute with reference to the transfer of the Library. The Governors of that Institute had decided that they would not take the books for deposit only, but would accept them unconditionally as a donation. They also would grant the members of our Club all the privileges of their library, and lend them any of their own books belonging to the Circulating Department, in addition to those donated by us. Every book donated would bear the bookplate of the Fraser Institute, and indicate that it had been given by the Montreal Pioneer Freethought Club. This information

he had already communicated in writing to fifteen members, nine of whom had replied by letter and two verbally. The answers were unanimous in approval of the donation.

Mr. Marcuse then read the letters, and also reported that Dr. M. O'B. Ward had, just previous to the meeting, telephoned regretting that he would not be able to come, but that he also approved of the transfer of the books.

It was then proposed by Mr. C. Stevens, seconded by Dr. A. Fisher, that Mr. B. Marcuse, at present the guardian of the books, should be instructed to deliver them to the Fraser Institute, and to accept the thanks of the Club for his guardianship.—Carried.

Mr. B. Marcuse then proposed, seconded by Mr. T. J. Griffiths, that he be instructed to send a sum of M. 50 (German Reiche-Mark) out of the funds of the Club as contribution to Dr. Ernst Haeckel's Phyletic Museum in Jena, Germany, a recent creation of that eminent scientist, the purpose of which is to collect all documents relating to the descent of the human race. Mr. Marcuse said that in making the donation we honor ourselves by assisting this important work of research, as well as by paying homage to its author.—Carried.

It was a particular and rare pleasure to have amongst us the Nestor of Freethought, Dr. Arthur Fisher, a nonagenarian, who was as bright and alert as any of the other much younger members, and who found it quite as easy as the others to go to the second floor to take a final look at the library before its departure.

While inspecting it, the question arose what should be done with the shelves. This question was settled off-hand by a resolution passed on the spot that the shelves be donated to the "University Settlement of Montreal," of which Mrs. D. McIntosh, a member of the Montreal Pioneer Freethought Club, is Vice-President. This society has a small but growing library, and would be well able to make use of the shelves.

Before the members separated, Mr. Marcuse wished to draw their attention to a report in the latest number of SECULAR THOUGHT that the President of the new Republic of Portugal, M. Braga, had presided at a convention of Freethinkers recently held at Lisbon. This man occupies the same position in Portugal as Mr. Asquith in England, or Sir Wilfrid Laurier in Canada, or Mr. Taft in the United States. It is certainly a sign full of hope for the progress of the world that the head of a State should identify himself openly with Freethought.

The meeting then closed.

A little boy, one day at dinner, gazed at his father's face a long while, and then said :

"Papa, what makes your nose so dreadfully red?"

"The east wind, of course," the father answered, with gruff haste.

'Pass that jug of beer and don't talk so much."

Then, from the other end of the table, the boy's mother said sweetly :

"Yes, Tommy, pass your father the east wind and be careful not to spill any on the tablecloth."



**AKED VS. EDISON.**

The Rev. Charles F. Aked seems to have much the best of it in his attack on Thomas A. Edison for denying the immortality of the soul.

With the unerring skill of the trained logician, Rev. Aked immediately found a weak spot in Mr. Edison's armor. "What metaphysical problems has Mr. Edison ever solved?" he asked.

Precisely. What metaphysical problems has any one ever solved? What metaphysical problems has Dr. Aked ever solved?

"Waat," asks Dr. Aked again, "has he ever done to entitle him to be heard as an authority on the human spirit and its relation to God?"

That's exactly it. What has he done? What could he possibly do "to entitle him to be heard as an authority on the human spirit and its relation to God," especially if his opinion is unorthodox?

Even Omar, as metaphysically abstruse as he was, did not dare to speak authoritatively. He merely wondered, thus :

"Strange, is it not, that of the myriads who  
Before us passed the door of darkness through,  
Not one returns to tell us of the road  
Which to discover we must travel, too?"

Mr. Edison should stick to his buttons. He should realize that only a diploma from a theological seminary qualifies one in metaphysics and metaphysics is something which can neither be proved nor disproved.

Therefore, the soul is immortal. Q. E. D.—*Life*.

**The Test of Fraud.**

No honest cause ever needed Suppression as an ally. The Truth is not afraid to measure conclusions with a Mistake, and give the Mistake an open field. Any argument that can hold its own only by silencing its antagonist by force thereby proclaims itself built upon falsehood and sustained by fraud.—*Helen H. Gardener*.

**A Small Distinction.**

The man who hastens to his task  
With frank and cheery song  
But little sympathy need ask  
While traveling along,  
While he who lags with time to kill  
Will breathe full many a sigh  
And seek some idle care to fill  
The moments drifting by.  
And so they meet on common ground,  
The hustler and the drone  
Each goes upon his daily round  
With interest all his own.  
And who, when all is said and done,  
'Mongst those who strive or shirk,  
Shall prove that work is never fun  
Or fun is never work?

—Washington Star.

**Washin' Day.**

It's washin' day at our house  
An' this is how I tell :  
It comes right after Sunday  
And it has a sudsy smell.  
An' father's in a hurry  
An' mother's tired out,  
An' ev'ry one's jes' awful cross  
An' don't want me about.  
So I take Teddy an' my doll  
An' we go off and play  
That ev'ry day is Chris'mas,  
An' th' ain't no washin' day.

—Irene Staley Woodcock in *Woman's Home Companion* for November.

### Religion Plus Morality.

The morality of the world is not distinctively Christian. Zoroaster, Gautama, Mohammed, Confucius, Christ, and, in fact, all founders of religions, have said to their disciples: You must not steal; you must not murder; you must not bear false witness; you must discharge your obligations. Christianity is the ordinary moral code, plus the miraculous origin of Christ, his crucifixion, his resurrection, his ascension, the inspiration of the Bible, the doctrine of the atonement, and the necessity of belief. Buddhism is the ordinary moral code, plus the miraculous illumination of Buddha, the performance of certain ceremonies, a belief in the transmigration of the soul, and in the final absorption of the human by the infinite. The religion of Mohammed is the ordinary moral code, plus the belief that Mohammed was the prophet of God, total abstinence from the use of intoxicating drinks, a harem for the faithful here and hereafter, ablutions, prayers, alms, pilgrimages and fasts.—*R. G. Ingersoll.*

### Tyranny.

If you be a well-read and fairly sane person, you would pass the door of a licensed gospel-shop, just as, if you be a total abstinence person, you would pass the portal of a licensed gin-shop. And, you can pass the one with the same impunity with which you pass the other. If you desire neither gospel nor gin, there is no compulsion that you take either. But, time was, when you were compelled to enter the gospel-shop, whether you wanted gospel or no. For not duly patronizing the regular Sunday oral moonshine and ritual incantations, you were fined on earth and burnt in hell; hard lines indeed for him who objected to go and listen to the croakings of the State bird of pray. His breeches pockets were emptied, in this world, the region of his breeches pockets was blistered in the next!—*Saladin, in "The Holy Lance."*

### Christianity Not for the Jews.

Intellectually the Christian religion is unfitted for acceptance by the Jews. When Christian fanatics were grovelling at the feet of images, and were flooding the country with accounts of disgraceful miracles, shrine cures, etc., the Jewish physician was studying the noble art of healing.

When the Christian was taken up with the ridiculous doctrine of transubstantiation and the idea of three Gods in one, the Jewish philosopher—Maimonides—had already advanced so far as to say that the idea of deity was inconceivable altogether to the human intellect. And when there is added to the foregoing the fact that the substance of the Sermon on the Mount or Plain, and the Lord's Prayer, is contained almost word for word in the disquisitions of the early Jewish sages, it seems extremely unlikely that Christianity will be accepted by the Jews.—*Young Israel.*

A little six-year-old whose parents were of the Calvinistic faith was very much surprised when told that Jesus was a Jew. "I don't see how that could be," she retorted, "when God, his father, was a Presbyterian."

"Why were the animals taken into the ark?"

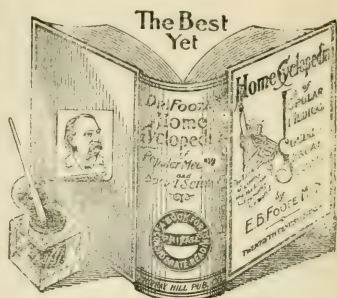
"To get them out of Roosevelt's way, I suppose."

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20c.; \$2 per ann.

## WHY SHOULD TRUTH FEAR ERROR?

Dionysius Alexandrinus, about the year 240, was a person of great name in the church for piety and learning, who had wont to avail himself much against heretics by being conversant in their books; until a certain presbyter laid it scrupulously to his conscience how he durst venture himself among those defiling volumes. The worthy man, loth to give offence, fell into a new debate with himself what was to be thought; when suddenly a vision sent from God (it is his own epistle that so avers it) confirmed him in these words: Read any book whatever come to thy hands, for thou art sufficient both to judge aright and to examine each matter. To this revelation he assented the sooner, as he confesses, because it was answerable to that of the Apostle to the Thessalonians: "Prove all things, hold fast to that which is good!" And he might have added another remarkable saying of the same author: "To the pure, all things are pure."

—MILTON ("Areopagitica"), 1644.

## OPENING OF FRANCISCO FERRER SCHOOLS IN NEW YORK.

We have received a copy of the Prospectus of the Francisco Ferrer Association of New York, from which we learn that the Association has already begun work by opening Sunday and evening classes at 6 St. Mark's Place, New York, its new Centre. The school offers three courses: 1, Contemporary Literature, conducted by Bayard Boyesen, of Columbia University; 2, Principles of American Government, by Gilbert E. Roe; 3, Contemporary History (economic, political, etc.), by Paul Luttinger. The courses are designed for students of from 15 to 20 years of age, and a fee of 15 cents per week is charged.

The prospectus makes an appeal for funds to enable the Association to open a day-school on the principles advocated by Francisco Ferrer, which may perhaps be best described as



completely libertarian and non-dogmatic—drawing out and developing the latent faculties of children, instead of attempting to force knowledge upon them ; and in no case to coerce or punish them for failures, which sets up a false standard of morality in their minds.

An outline of the courses intended to be given when the day school is established is included in the prospectus : 1, Composition ; 2, Reading ; 3, Mathematics ; 4, History ; 5, Social Evolution ; 6, Science ; 7, Physical Education ; 8, General Discussion. But the provision of text-books is perhaps the most serious matter in such a scheme, and the \$5,000 the Association asks for to enable it to carry out its plan seems an extremely moderate one. To raise the amount certificates have been issued for \$1 and \$5 each, which can be applied to the payment of the fees for tuition of any child or towards the supply of text-books. Applications for certificates should be sent to the treasurer, Mr. Bolton Hall, 29 Broadway, New York City. The prospectus concludes :

“ We believe that all agitators, all radicals of whatsoever belief, can and should combine in affording to children the opportunity to develop into free men and women, capable of facing life in all its problems and complications, and of giving bountifully of their efforts to the world. At least, those who work with us can be sure that we are not (like the Public Schools) flattening, shaping and hammering children into mere screws to hold firm the capitalist machine. Give us your help, and let us start a Ferre Day School in September, 1911.”

From the names attached to the prospectus we anticipate a full measure of success for the scheme outlined, and will aid it to the extent of our ability ; but we think it will not do the cause any good to betray, in the text-books or teachings, the marked bias shown in the penultimate sentence we quote.

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### EVOLUTION OF FREEDOM.

If Evolution means anything, it means a universal process in which every phenomenon is brought about by the interaction of the forces inherent in and an integral part of or identical with the material or substance undergoing transformation and which manifests itself to us as the material universe, man himself being but an infinitesimal fraction of the whole.

Evolution has no sort of likeness to any dualistic system,

which involves the idea that the interaction is induced by a purposive spiritual or supernatural being or power, by which the universal substance is compelled to act in accordance with its will on certain pre-ordained lines.

Now, there can be no compromise between these two antagonistic principles. The human mind is the only known conscious modifier of natural phenomena, and it in its turn is manifestly but an evolutionary product.

Thus every possible phenomenon is a result of the interaction of material forces ; and the result may be predicted with certainty if the constituent factors are inorganic and their properties are known, and with approximate accuracy only if they are organic and their properties consequently only approximately known. The whole system of science and philosophy depends upon the application of these principles.

It is part and parcel of this system, therefore, that freedom, for instance, cannot be given to or conferred upon any people which is not ripe for it, or which is not prepared to assert its independence, to struggle for it, and to demand the rights and perform the duties which belong to freedom.

Necessarily also, it is equally true that a people which submits to the dominance of any individual or party or class—whether deliberately corrupt or intentionally honest—is really unfit for freedom ; and can only be brought to realize the losses and degradations involved in its condition of slavery by an educative process which will penetrate its every class.

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### CO-OPERATION AND THE CORPORATIONS.

Of the various movements which have marked the progress of the modern industrial development, there are two that are specially important—the one in favor of great trade combinations and corporations and monopolies, protected by special laws and national and municipal charters ; the other the great Co-operative movement. The most striking illustrations of the former are to be found in the United States ; the latter seems restricted almost entirely to the British Isles.

Now, while these two movements are perfectly natural developments on evolutionary lines from preceding conditions, and may be defended on valid grounds by perfectly impartial advocates, the question arises : Are they equally important or useful as aids to that development of intelligence and power

in the masses which many of us regard as the foundation of all true and permanent freedom?

One remarkable feature of the development of capitalistic monopolies is the increasing need felt by many of these great institutions of a defence of their character and methods of work against attacks made upon them both from the platform and in the press. The immense extension of magazine literature resulting from the adoption of modern improvements in printing has afforded abundant opportunities for bringing their defence before the whole people; and a few dollars are never wanting to engage word-artists to do this work in the most effective manner.



### PAID APOLOGISTS OF THE CORPORATIONS.

A case in point recently occurred, when the rather erratic but extremely business-like—in the “business is business” sense—Elbert Hubbard was engaged by the Standard Oil Company to write a very elaborate and handsomely-printed apology, in which every good word that could possibly be urged in its favor was said, but not a hint of the nefarious transactions that have accompanied the rise of that gigantic institution.

The *Saturday Evening Post* of Feb. 18 had one of these apologetic articles, entitled “The Retail Cost,” by Will Payne, in which we are treated to a lengthy defence of the meat trust, and in which the blame for high prices is thrown entirely on the retail traders. Incidentally Mr. Payne has this to say of Co-operation :

“It is true that in a few instances—notably in England—consumers, driven by necessity, have, so to speak, made merchants of themselves. It was only under pressure of dire necessity that the great retail Co-operative movement in England sprang up and flourished. Those Rochdale weavers were reduced to a plain choice between getting goods cheaper or going without. They could not pay the cost of the old retail system, so they developed a co-operative one. I have looked into a good many co-operative associations in this country, and found the rule to be that men co-operate only when they were compelled to. They would not go to the trouble of managing the business themselves if anybody else would manage it for them on living terms.”

In our view, this is nothing but a lop-sided capitalistic mis-

statement of the case. We don't believe there are "a good many" Co-operative associations in America, and we do not think Mr. Payne has anything but his own imagination to justify his assertions as to "dire necessity."

The only useful point made by Mr. Payne—if his figures can be relied upon and other things being equal—is that large organizations can be and are successfully conducted at a much smaller percentage of cost than small ones; but he is entirely oblivious of the fact that Co-operation in Britain affords an example of this kind fully as good as any that can be found anywhere else.



### CO-OPERATION ENCOURAGES EDUCATION AND HONESTY.

But Mr. Payne is clearly astray when he says that Co-operation is only the outcome of dire necessity. The fact is, the bulk of the people of Britain are still in the clutches of the retail system, and many of them in far worse conditions than those under which the Rochdale weavers started the great movement. We have seen the beginning of several Co-operative societies, and in not one case would Mr. Payne's dictum apply.

The Co-operative movement was started by men who were able to bring much intelligent thought to bear upon their conditions; and we doubt if it will ever find much support among people who have been driven to the gutter by dire necessity.

We feel quite sure that the factors of intelligence and thrift are the most important ones in the successful carrying out of Co-operation. And another important point in its favor is its direct encouragement of complete honesty in business transactions. Co-operation, indeed, legitimately carried out, is a great ethical teacher. One of its fundamental principles is that of perfect candor in dealing. Not only are goods made and sold under a guarantee of purity, but all known defects or peculiarities are advertized, so that purchasers can never be under any misapprehension as to the character of their purchases.

And a still further advantage of the Co-operative system is its educative influence—the training it gives to its members in business management, and the confidence in its working officials which it inspires by its adoption of clear, open and above-board systems of bookkeeping. With a fairly intelligent and honest committee, there is no reason why a Co-operative asso-



ciation should not be initiated and operated successfully anywhere where people are advanced enough for it, as they are in many towns in England and Scotland.

Self-help is the keynote of all permanent progress, and if fully carried out Co-operation, finally placing all responsibility upon the shoulders of the members and educating them to bear it, will probably extend until the bulk of the industrial life of Britain is carried on under its banner; then its leaders not only will be their own trade managers, but will be the controllers of their country's politics. Under such circumstances, instead of the employing bosses shutting down their mills when the warehouses are full, as they do at present, and leaving the workmen to starve, the workmen in a similar case would simply take a holiday until their work was needed.

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### SPREAD OF CAPITALISM AMONG THE MASSES.

Those who look upon the present-day accumulation of large amounts of wealth in the hands of a few companies or individuals as the inevitable evolutionary outcome of industrial development, are ever ready to find an offset in the fact that the formation of trusts and companies and the division of the immense capitalization into small shares which are placed for sale on the open market, is being seized by numbers of the lower and middle classes as an opportunity to enter the ranks of the capitalistic class. Prof. Lloyd, of Toronto University, in speaking to the Socialists a few weeks ago, with this object said there were over 1,000,000 such investors or income-tax payers in Britain. He made no reference, however, to the far larger number of shareholders in the Co-operative societies many of whom, by dint of intelligence and thrift and energy, have become shareholders in the businesses which they have established and where they earn their livelihood, besides being their own landlords.

We need not question that the filtering down of capitalism, even through the medium of watered stocks, may have some advantages for the workmen. The big businesses may have a tendency to produce steadiness of employment and better conditions than are possible under the old system. But, at its best, it would have inevitably many of the evils of the present system, especially that of lack of responsibility for the policy to be pursued by the leaders.

Unless, however, it could be so managed that finally such a system would merge into a Co-operative system, it could show no such advantages as those the latter offers. For the almost invariable rule in the large businesses is that the small stockholders are completely overwhelmed by a few holders of large blocks of shares, and in all profit-sharing and bonusing schemes the device takes on too much of the character of a charitable gift to be of any real value.

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### CANADA A CLERICO-POLICEOCRACY.

There is no surer indication of the decadence or poverty of a nation in ideas of real freedom than the activity of its clerical and ethical teachers or those who lay claim to such a character in procuring the enactment of laws in favor of religion and morality. The dogmatism of such pretenders, and their assumption of the right to dictate to the rest of society the proper methods to attain what they assert to be the legitimate objects of good government, are sufficient to stamp them as intolerant and bigoted tyrants whose one aim is the consolidation of the power and privileges of their own class; and the people who submit to them and support them as essentially an uncivilized community wanting in all manly notions of self-respect and independence.

One of the most ludicrous aspects of this phase of modern society is that of the Police Censorship of the Drama which has been established in Canada during recent years. Under the present law, no theatrical posters are permitted to be exhibited until they have been submitted to a police constable or inspector, who excises all scenes which he thinks too suggestive of crimes of violence, and so on. We thus come to this stultifying situation—that while our schoolboys are taught the most approved methods of committing wholesale legal murder, their parents are not permitted to see a picture of the gun with which Lieutenant Goodboy defends Virtue from a band of mutineers.

Then, instead of the first performance of a play new to Toronto being attended by literary and dramatic critics, the only really important critics are a couple of policemen, whose opinion of the moral or immoral tendency of the play decides its fate, not the opinion of the audience.

The idea of allowing policemen—almost every one of whom

has acquired whatever literary or ethical notions he possesses in his official employment as a policeman among the coarsest and most degraded sections of the community—to censor the works of the brightest literary geniuses of our day, and which have been listened to approvingly by large numbers of the best educated classes, is one that could only have come to men whose highest ideal of a government official is that of a Don Cossack wielding a Russian knout.



### FREE SPEECH AND A FREE PRESS.

The latest scene to be staged in this idiotic farce of Policemen's and Preachers' Morality is the case in which two booksellers, Albert Britnell and George Virtue, both of Toronto, have been charged with selling obscene books, the books so described being the *Arabian Nights*, Boccaccio's *Decameron*, Balzac's *Droll Stories*, etc. The ludicrous character of this prosecution will be seen when it is remembered that, if these books are to be condemned on such grounds, hardly any literature would be left to us but the wishy-washy books of the Sunday School library or the Society for Promoting Christian Knowledge. Milton's *Paradise Lost* would be put on the Index as well as the Bible and Byron, and nearly the whole of our finest literature would be condemned.

If, indeed, the rulings of the U.S. Post-office Department in the Moses Harman case are followed, as doubtless they will be if the present prosecutions are successful, all discussions of and even advertisements referring to the tabooed works will subject a bookseller or publisher to a similar prosecution.

For some time past the persons responsible for these prosecutions have been busily at work at Toronto and at Ottawa, endeavoring to procure additional restrictions to the Sunday laws proscribing all sorts of innocent amusements on Sunday. If their demands—said to have been favorably listened to by both the Dominion and Ontario Premiers—are embodied in the statute law, no citizen's house will be safe from a sudden visit from any passing policeman who might imagine that the occupant has a copy of Horace in his library or is engaged in a Sunday game of bridge with his friends.

How far our Canadian "statesmen" will lend themselves to such Russian methods of government remains to be seen; but the morality-mongers seem to have a well-grounded assurance

that if they demand much they will get some part of it, and that if they persist they will in the end get everything.

For the mass of the people seem so obsessed by sectarian and party alliances or are so ignorant as to be unable to perceive that their rights are being filched from them by a gang of mercenary and unscrupulous paid agents, who are stealing from us every vestige of liberty under pretence of preserving our morality and religion.

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### A NEW COURT OF JUSTICE.

Such laws and such persecutions as these have never done anything towards inducing a moral tone in society. Nor are criminal laws or policemen's clubs the means by which, at any time, either religion or morality will be served. The only perceptible effect of all such measures is to provide a theme for the exercise of the efforts of a set of social parasites and tyrants, and the production of any amount of hypocrisy and cant on the part of those who, either through fear of ostracism from the societies to which they belong or through fanatical sympathy with their leaders, are compelled to profess approval of their arbitrary measures.

It is easy enough to understand the politicians. To serve their party and to keep in office they are prepared to sell themselves to any clique, however obnoxious to them personally, that can show their control of sufficient votes to make them an important election factor. In this, politicians are a unit.

We suggest that the best way to carry the moral ideas of our over-zealous religious guides to a practical and logical end would be to establish a new court of law, to be known as the Court of Religion and Morality. As laymen generally—and lawyers and politicians particularly—are supposed to have but a limited acquaintance with those finer phases of morality that are only fully known to the spiritually cultivated preachers of the Protestant sects who make so much money out of their anti-vice crusade, there would be no difficulty in selecting the officers of the new court. Dr. Shearer and Dr. Moore, or their successors in office, would easily be the first choice for judges, and Inspector Archibald, who is supposed to be most intimately acquainted with every possible form of vice and crime (Sabbath-breaking a specialty), would make a typical court clerk. A court so constituted, with a proper staff of



detectives, would quickly clear off a large arrearage of cases that now are unsettled through the temporizing methods and the legal doubts of lawyers untrained in the moral verities taught in the Baptist and Methodist Colleges.

Such a court might soon make us think we were returning to the days of the Inquisition, but it seems to us that some such decided move is needed to arouse Canadians to the fact that possibly we are already doing so.

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### BRITISH GOVERNMENT IN INDIA A MODEL.

Speaking at a late Conference of Friends of the Indian and other dependent peoples, at Lake Mohonk, N.Y., Hon. W. Morgan Shuster, formerly of the Philippine Commission, reviewed some of the difficulties in the way of the execution of the Philippine policy of the United States, and incidentally eulogized the similar policy of Britain in India :

“We have set out to raise the material, moral and intellectual standards of more than seven millions of people ; to instil into them Anglo-Saxon ideas and methods ; to dignify honest toil ; to create in them a high national spirit ; to give them a common language, and to teach them, by practical but gradual experience, to be at some future day the arbiters of their own destiny as a people. Our highest executive authorities seem to agree that at least two generations will be necessary to secure these results.

“In the first place, we lack experienced colonial administrators. By this I do not mean to imply that the past ten years have not developed a number of very competent officials who are more or less acquainted with the entire Philippine problem, but I mean that we are starting where England started in India in 1853—not where she stands to-day, with one of the most highly developed and thoroughly trained body of across-the-sea administrators in the world. If we are going to enter seriously for this long race, we must create, by law, a colonial civil service, along the permanent and liberal lines of the British Civil Service in India. Our colonial possessions are large enough and important enough to-day to warrant the creation of a permanent department of government, with a cabinet officer at its head to manage them.”

We have heard so much of recent years from “Agin-the-Government” politicians and spouters of all sorts of the terrible work of British officialdom in all parts of the world, and especially in India, that it is a relief to get an occasional

word of common sense from an official of standing competent to give an opinion in these matters.

In Toronto, as we have noticed on former occasions, we have had visits from well-to-do natives, both men of rank and men of business, who have been unstinted in their words of approval of the general policy of the British rulers of India and of the way in which that policy has been carried out by officials.

There have been, of course, men of opposite views,—some of them missionaries ; and there have not been wanting Englishmen—nay, members of the British Parliament—who have not hesitated to attempt to stir up the natives of the great peninsula to open revolt against British rule, with all the horrors that would accompany such an occurrence.

Fortunately the natives of India are led by men who have more knowledge and more scruples and more honor than such firebrands, and they know—and do not hesitate to say—that no good could possibly come from an attempt to achieve native independence.

In many ways, and in every way possible with our limited knowledge and means, the rulers of India are doing their best to prepare the people of India for taking a share in their own government ; and it is pleasant to see their efforts noted approvingly in such a quarter.

The problem before the United States in the Philippines is a very different one from that before Britain in India, and possibly a far more difficult one to deal with, though smaller in extent. In the Philippines the proportion of wild and savage tribes is much greater, and intellectually the natives are on a far lower level than those of India. In India, the British are dealing with a people bearing the traces of a higher civilization than was ever reached in Western Europe, and intellectually the superiors of their conquerors. If they are handicapped by caste worse than is the Briton, that is more in appearance, for who is more handicapped and slavishly obsessed by “the divinity that doth hedge” title, wealth or black coat than the Briton who “never will be a slave ?” The problem of inculcating true ideas of freedom among the masses of the people seems at least as difficult in Britain as in India.

The British Empire may not be the best conceivable ; it has undoubtedly many defects ; but, on the whole, we believe it is at the present time by far the best, the most humane and

liberal, and the most progressive that the world has seen, and it does not appear to us that any existing nation or race possesses such qualities or advantages as would lead us to believe that it might supplant Britain in its imperial position, with advantage either to the peoples affected or to the human race.

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### Faith and Medicine.

*The British Medical Journal* has recently published an article by Dr. William Osler, entitled "The Faith That Heals," in which he says that "faith has always been an essential factor in the practice of Medicine." He further says: "My experience has been that of the unconscious rather than the deliberate Faith Healer. Phenomenal, even what could be called miraculous, cures are not very uncommon. Like others, I have had cases, any one of which under suitable conditions could have been worthy of a shrine or made the germ of a pilgrimage." To quote again: "For generations the people of the United States have indulged in an orgy of drugging. Between holy pharmacy in the profession, and quack medicines, the American body has become saturated *ad nauseam*, and here, indeed, was a boon even greater than homeopathy. No wonder the American spirit, unquiet in a drug-soaked body, rose with joy at a new evangel. In every country there were dyspeptics and neurasthenics in sufficient numbers to demonstrate the efficacy of the new gospel." Speaking further of what he denominates faith healing, the doctor finally says: "I feel that our attitude as a profession should not be hostile, and we must scan gently our brother man and sister woman who may be carried away in the winds of new doctrine. A group of active, earnest, capable young men are at work on the problem, which is of their generation and for them to solve. The Angel of Bethesda is at the pool—it behooves us to jump in."

The wiser among the physicians are thinking along these broader lines, as is indicated by frequent articles published in the medical journals. They are recognizing the futility and danger of drugging their patients. Let us hope that the time is not far distant when the medical profession in general will adopt these views.—*Metaphysical Magazine*.

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A Scottish minister rebuked a member of his congregation who was in the habit of taking a nap during the sermon. "You had better tak' some snuff," he said. "Don't you think," was the effective reply, "it would be better if you put some snuff into your sermons?"

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### No Use to Explain.

A colored man was brought before a police judge charged with stealing chickens. He pleaded guilty and received sentence, when the judge asked how it was that he managed to lift those chickens right under the window of the owner's house when there was a dog in the yard.

"It wouldn't be no use, judge," said the man, "to try to 'splain dis thing to yo' all. Ef you was to try it you like as not get your hide full of shot an' get no chickens, nuther. Ef yo' want to engage in any rascality, judge, yo' better stick to de bench, whar' yo' am familiar."—*National Monthly*.

## CONFUCIUS, THE WISE MAN.

WHEREIN IS THE SECRET OF HIS MIGHTY INFLUENCE?

—:O:—

BY T. WHITNEY,

*In New York Sun.*

—:O:—

INSCRIBED upon the page of history are to be found the names of many of the world's greatest and most illustrious men—men famed for wisdom, knowledge and virtue ; but in the estimation of millions of all nations and climes, there is not one upon the Roll of Honor whose fame, in this respect, surpasses, if it takes rank with, that of Confucius.

To vast numbers the sage of China is the ideal sage of the world. Unappreciated while living, except by a few, the name of Confucius is, to-day, revered and worshipped by a greater number of the earth's inhabitants than is that of any other being who has ever lived. To a thinking mind, therefore, the question naturally suggests itself, wherein lies the cause of this ; why this intense, devoted, unequalled veneration—one may almost say adoration—for the name of this quiet, unobtrusive scholar and man ? A name which has come down to us through all the ages, and which now, after 2400 years have rolled by, stands out as the Pole Star among the world's moral and intellectual luminaries. There must be cause for this. It cannot be accidental. History does not keep on recording, century after century, the names of mediocre men. In attempting to discover the secret of this nearly worldwide homage, one must almost exclusively resort to the teachings and sayings of the man himself, very little regarding him beyond these having come down to us. Here, however, many think is to be found, not only the solution of this problem, and the secret of this fame, but the material as well for forming a judgment respecting the man.

Confucius was born 551 years before the Christian era, or 2450 years ago. His parentage, though respectable, was not distinguished. His father was a soldier in the service of the Government and was noted for bravery. The son, when not teaching, was occupied, much of the time, in the employ of the Empire, first as storekeeper, and subsequently in more prominent positions. Under the Government his abilities and faithfulness were appreciated, and later in life his counsel and advice were eagerly sought by his superiors in authority. While legendary tales are told of marvellous occurrences happening at his birth, the same as in the case of the birth of every other sage who has ever lived, no claim of inspiration has ever been made for his teachings either by his disciples or by his admirers. He made no claim to be gifted above other men. He was plain Confucius—plain Kun-foo-tze or Chung-ne ; a man of excessive modesty,



making no profession of perfection, but constantly lamenting his shortcomings and want of ability. He was an earnest scholar "constantly striving after the good and to know the truth." The wisdom and insight which he possessed were the same, he claimed, as all could possess by allowing their natures, through virtue, to unfold, and by keeping close to the laws of their being, differing possibly in degree, but not in the nature or manner of acquiring. His character is represented to have been one of exceeding humility. His great knowledge and learning, coupled with the consciousness of how little he knew in view of the vast volume of truth which he conceived lay beyond, which he could neither see nor catch a glimpse of, made it so. He was a great lover of antiquity, and claimed to have been largely in its debt. With all his great learning, he seems to have lived much in the past. He was a strict observer of the ceremonies of his time, and of the rules of propriety as instituted in the country in which he lived; to such an extent that he may be said to have been almost a "stickler," even to the point of punctiliousness.

Confucius is said to have had "no foregone conclusion, no arbitrary predeterminations, no obstinacy, no egoism." His great strength and power, it must be admitted, lay where lie the strength and power of the highest type of all true greatness—in the moral element. While he is not accredited with having been the founder of any institution of learning, like Aristotle or Plato, he is accredited with having upon the roll of his school as many as 3,000 students at a time. Appreciated by both scholars and disciples while living, to the mass of his countrymen he was practically unknown. This he is said to have felt keenly. Just before his death he is said to have repined that, "Of all the Princes of the Empire, there was not one who would adopt his principles or obey his lessons;" but before two centuries had passed he had become the idol of all China, and to-day his name is revered by fully one-third of the population of the globe.

Dr. Legge, considered to be his best English biographer or historian, tells us that "In China to-day, where education is widely diffused, and where the schoolmaster is no more abroad, it is Confucius in all the schools who is taught"; that "All who receive the slightest tincture of learning receive it at the fountain of this man;" and that "In the Empire of China, Confucius is the one man by whom all possible personal excellence is exemplified, and by whom all possible lessons of social virtue and political wisdom are taught." Confucius did not claim to be a maker of knowledge. He did not profess to be a discoverer even—only a transmitter. But while he disavows any pretension to authenticity in this respect, posterity discredits his protest and ascribes it to modesty and humility of character, for the reason that the names of none of those from whom he claims to have drawn his knowledge and wisdom have come down to us, while his

own, to-day, after nearly 2,500 years, is a bright and shining light among those of the world's greatest men.

Confucius taught that the seeking after happiness which is a prompting of our natures, was a result proceeding from true being, and not an end. He taught that the making of the perfect man, the superior man, as he termed it, is the chief end of life, and that this can only be reached through the practice of perfect virtue. Virtue, therefore, with him was the all-in-all, a necessity to the development of man spiritually. It is the atmosphere, he claimed, in which man's spiritual nature grows and unfolds, and the only atmosphere in which it can grow and unfold; it is to the spiritual what food is to the physical nature—that in which it finds nourishment. Without it, he thought, man could not unfold spiritually, and with it there was no limit to his unfolding.

Confucius believed that while pleasure was to be derived from the gratification of the senses, happiness was only to be found in man's bringing himself into harmony with the laws of his being—into harmony with the "Will of Heaven"—and that this can only be attained through the practice of perfect virtue. This attainment he considered the highest enjoyment of life, the summum bonum of human existence, the thing to be prized above all else. To him there was nothing miraculous or supernatural about this. The law of the unfolding of man's spiritual nature was to him as natural as the law of the unfolding of the oak from the acorn, a provision of our natures, innate, the same as is the full fruit in the germ of the seed.

In the building up of the superior man, and not in the acquirement of worldly possessions (for their own sake), Confucius considered, lay the source of man's truest wealth and highest happiness; this latter he considered came from within, not from without. Hence, according to his view, the avenue lay open to the poorest man upon earth to amass true riches and enjoy happiness equally with the man who might be more plentifully supplied with this world's goods, to the hod-carrier equally with the man occupying a more important position. The trivialities of life and the accidents of existence were, in his view, matters of little import, as the following will show: "With coarse rice to eat, with water to drink and my bended arm for a pillow, I have still joy in these things."

Sincerity, faithfulness and truthfulness were the groundwork of all Confucius's teachings. With him these virtues constituted not alone the cornerstone but the foundation stones in the building up of character. He could listen to nothing which bore the air of insincerity. When asked if there were not one word which would serve as a rule of practice for one's life, he said, "Is not reciprocity such a word? What you do not like when done to yourself do not do to others." When asked concerning the

principle that injury should be recompensed with kindness, he replied : " With what, then, will you recompense kindness? Recompense injury with justice and kindness with kindness." " To love those whom men hate and hate those whom men love, this is an outrage to the natural feelings ; calamities cannot fail to come down on him who does so. He who recompenses injury with kindness is careful of his person."

Speculation upon subjects of which he could know nothing he considered profitless and a waste of time. He says : " I meddle with neither physics nor metaphysics." " I am not troubled to account for the origin of man, nor do I seek to know about his hereafter." " I do not speculate upon the creation of things nor upon the end of them." " Extraordinary things and spiritual beings I do not talk about."

Regarding his belief in a Supreme Being, while Infinity must, from the very nature of things, be incomprehensible to finite mortals, making it beyond their ken to comprehend or realize the existence of an infinite being, he felt from the perfect wisdom which he saw everywhere manifested throughout the universe that there must be a supreme over-ruling power governing in all things, which power he styled " The Will of Heaven." To this power he felt profoundly reverent and humbly submissive.

Upon the subject of a future life, Confucius was what would be termed to-day an Agnostic, for the reason that he could find nothing upon which to predicate a belief. The future he considered a secret locked from finite mortals. While he did not disbelieve in a future state of existence, it was a matter which had not been revealed to him and of which he could have no knowledge, hence he considered it idle to speculate respecting it. He was more concerned about the life which had been revealed to him, and this he professed to understand only partially. He was content to let the future take care of itself, entirely resigned to the will of Heaven. There were in his days those who thought, or felt, that they could see farther into futurity than he. With such he did not dispute. " While you do not know about life, how can you know about death ? " he asked. And again, " You need not wish to know whether the dead have knowledge or not. There is no present urgency upon this point. Hereafter you will know it for yourself." For him death had no terrors. He considered death an event in the course of nature, the same as birth and of no greater significance. When asked in regard to death he replied : " I prefer not speaking." He said, " The four seasons pursue their courses and all things are being produced, but does Heaven say anything ? "

He was ever ready to assist those who were desirous of learning, but those who manifested no disposition to learn he was impatient with and little disposed to aid, as the following will show : " From the man bringing his bundle of dried fish (a medium of exchange in Confucius's time) upward,

for my teaching I have never refused instruction." "I do not open up the truth to one who is not eager to get knowledge, nor help one who is not anxious to explain himself. When I have presented one corner of a subject to anyone and he cannot from it learn the other three I do not repeat my lesson."

In the matter of government, Confucius considered moral forces to be more efficacious in the maintaining of order than physical. His theory of how to acquire good government was to start with the individual. "Rectify the individual," he said, "then this will rectify the state, and the empire." When asked how to do away with thieves, he said: "If you were not yourselves covetous, although you should reward them to do it, they would not steal."

Idleness Confucius could not brook. Life, to him, was earnest. Time he considered a precious legacy and its constant occupation, to some good end, an imperative duty. "To be a gamester or a chess-player is better than to do nothing at all," he said.

In all that Confucius said and did, he aimed to be severely logical, and so closely did he keep to this aim that few of his critics have ever been found to call in question the consistency of his long and eventful life. His religion consisted in constantly striving after perfection, constantly seeking after the good. With him everything in nature was governed strictly and only by unalterable law. The supernatural and miraculous he could not conceive of and had no place for. Claims of this character were to him, not only impossible, but they were a contradiction of terms. He believed, as heretofore stated, that everything throughout the entire realm of creation was planned and ruled by a supreme being. This being he conceived to be perfect in wisdom, power and foreknowledge, and being thus perfect could make no law which would not be, like himself, perfect and unalterable—making anything in the nature of error, or change, or mistake, or regret, or repentance, or partiality, or anger, or passion of any kind absolutely beyond the range of possibility; hence he was unable to conceive of an occasion wherein the Creator could be called upon to arrest the operation or violate the integrity of one of His own laws, which would be tantamount to his violating the integrity of his own being. For this reason, therefore, the supernatural and miraculous were to him inconceivable. He could not set the say-so of any individual, or of any number of individuals in any clime or age, against the integrity of the Creator.

Confucius knew nothing of what is termed original sin. While he considered striving after perfection to be the true purpose of life, he did not consider that it could ever be reached by the finite. Perfection he ascribed to the Infinite alone. He believed development to be the order or law of nature—that man was created to develop physically, mentally and spiritually



—each essential to the other, but the spiritual the crowning manifestation of all. He did not consider this life probationary, that its purpose or object is preparation, upon this plane of existence, for life upon another of which he could know nothing, but that its purpose is development upon this stage of being, in accordance with the laws of our nature. He held that it is the duty of every individual to cultivate to the utmost his or her nature upon this line, and to strive constantly after the perfect. Sin was to him the cultivation of one's nature upon the plane of the small, the mean, the selfish, the animal man. This, he considered, might be due largely, if not mainly, to heredity—to the accident of birth, or environment, or education, or ignorance, over which the individual may have had no control and for which he or she might not be accountable. He believed that every act in life carried with it its own compensation, no less inevitably in the spiritual than in the physical world; that the individual received the penalty for violating a spiritual law, at the time of its infraction, as unerringly as for violating a physical law. In his view, therefore, everyone received reward or punishment, at the time of commission, for all deeds done, whether good or bad, those living in accordance with the laws of their being receiving noble character with contentment and happiness, and those living upon the plane of the low and the animal, ignoble character with anxiety and unhappiness. This latter he considered a misfortune, for the reason that by so living, either through will or ignorance, the individual debars himself or herself from the enjoyment of that patrimony for which he or she was created, and in this way suffers, in his view, the severest penalty for misdoing which it is possible for a human being to experience.

To Confucius, no more pitiable or deplorable object existed, nor one more deserving of real commiseration, than a human being with the human almost entirely obliterated, through over-indulgence of the animal appetites or passions or through grasping greed in the acquisition of worldly possessions. Confucius's highest ideal of the lofty and grand in nature was the fully developed man, such a being as he conceived the Creator intended. Why it should be so that some are born into ennobling surroundings and others into ignoble, some into enlightened and others into savage life, he could not know, neither did he attempt to speculate regarding it. He was content to know, or to feel, that the world is as the Creator intended it from the beginning, and hence is as it should be. To call this in question, he considered, would be to call in question the perfection of the Creator's wisdom in planning, the perfection of his power in being able to execute his plans, and the perfection of his omniscience in being able to see the end from the beginning. Hence he did not "murmur against Heaven or grumble against men."

He was conversant with the prevailing religious beliefs and faiths

cherished in other parts of the world respecting the Creator, and while he was disinclined to speculate upon questions about which he could know nothing, and which he considered beyond the comprehension of finite beings, he could not but look upon many of those beliefs as crude, puny and childish. Especially so did he consider those in which the great Author and Architect of the immensity of creation which he saw around about and above him—embracing worlds upon worlds of which there can be no end, and in comparison with which ours is but a speck—is portrayed as appearing in person upon this little planet, walking hither and thither up and down thereon, holding familiar intercourse with certain of its inhabitants, and fraternizing upon an equal plane in the little temporal affairs and concerns of their existence. These beliefs seemed to him not only lacking in intelligence and dignity but tending to belittle and degrade, rather than elevate, the Creator in the minds of mankind. All these beliefs were, to his mind, not only too small and too puerile to be held of the great Creator of the universe by intelligent beings, but unworthy, in his conception, to be cherished respecting a Supreme Being.

At the ripe age of 74 Confucius passed away, dying calmly and peacefully, without a regret or a murmur, entirely resigned to the will of heaven.

Max Müller, in speaking of this man in 1872, after describing him as "One of the most remarkable men in the history of the human race," and after quoting from the topics Confucius made the basis of his teaching "Letters, Ethics, Devotion of Soul and Truthfulness," says: "If we read his biography we can hardly understand how a man whose life was devoted to such tranquil pursuits, and whose death scarcely produced a ripple on the smooth and silent surface of the Eastern world, could have left the impress of his mind upon millions and millions of human beings—an impress which even now, after 2,423 years, is clearly discernible in the character of the largest empire in the world."

While Confucius was not appreciated by the mass of his countrymen while living he was venerated in an extraordinary degree by his pupils and disciples, as the following eulogiums will show. Upon a chief of one of the states of the Empire speaking derisively of him and claiming to be his superior, one of his disciples replied: "It is no use doing so. Confucius cannot be reviled. The talents and virtues of other men are as hillocks and mounds which can be stepped over. Confucius is the sun or moon which it is not possible to step over. Although a man may wish to cut himself off from the Sage, what harm can he do to the sun or moon? He only shows that he does not know his capacity." And again, another describes him in the following impressive style customary among the ancients of the East: "Since there were living men until now there never was another Confucius. He may be compared to Heaven and earth in

supporting and containing their overshadowing and curtaining ; he may be compared to the four seasons, in their alternating progress, and to the Sun and Moon in their successive shining. Quick in apprehension, clear in discernment, of far-reaching intellect and all-embracing knowledge, he was fitted to exercise rule ; magnanimous, generous, benign and mild, he was fitted to exercise forbearance ; impulsive, energetic, firm and enduring, he was fitted to maintain a firm hold ; self-adjusted, grave, never swerving from the mean and correct, he was fitted to command reverence ; accomplished, distinctive, concentrative and searching, he was fitted to exercise discrimination. All-embracing and vast, he was like Heaven ; deep and active as a fountain, he was like the abyss, therefore his fame overspread the Middle Kingdom and extends to all barbarous tribes. Wherever ships and carriages reach, wherever the strength of man penetrates, wherever the Heavens overshadow and the earth sustains, wherever the Sun and Moon shine, wherever frost and dew fall, all who have breath and blood unfeignedly honor and love him ; thence it is said he is the equal of Heaven."

The following are a few only among the many of Confucius's sayings and aphorisms :

Fine words and insinuating manners are seldom associated with true virtue.

Hold faithfulness, truthfulness and sincerity as first principles.

Is he not a man of complete virtue who feels no discomposure though men may take no note of him - only the sage is equal to this.

Virtue is not left to stand alone ; he who practices it will have neighbors.

What the superior man seeks is in himself ; what the mean man seeks is in others.

I am not one who was born in the possession of knowledge ; I am one who is fond of antiquity, and earnest in seeking it there.

Between friends, frequent reproof makes the friendship distant.

The scholar who cherishes the love of comfort is not to be deemed a scholar.

When you know a thing, to hold that you know it, and when you do not know a thing, to allow that you do not know it - this is knowledge.

By nature men are nearly alike ; by practice they get wide apart.

If a man take no thought about what is distant he will find sorrow in store.

Learning without thought is labor lost ; thought without learning is perilous.

To see what is right and not to do it, is want of courage.

The desire to have things done quickly prevents their being done thoroughly.

Men of principle are sure to be bold, but those who are bold may not always be men of principle.

He who speaks without modesty will find it difficult to make his words good.

I am not concerned that I am not known ; I seek to be worthy to be known.

At 15 I had my mind bent on learning. At 30 I stood firm. At 40 I had no doubt. At 50 I knew the decree of Heaven. At 60 my ear was an obedient organ for the reception of truth. At 70 I could follow what my heart desired without transgressing what was right.

## ON RIDICULE.

BY G. W. FOOTE, IN LONDON "FREETHINKER."

GOLDSMITH said there are two classes of people who dread ridicule—priests and fools. They cry out that it is no argument, but they know it is. It has been found the most potent form of argument. Euclid used it in his immortal Geometry ; for what else is the *reductio ad absurdum* which he sometimes employs ? Elijah used it against the priests of Baal. The Christian fathers found it effective against the Pagan superstitions, and in turn it was adopted as the best weapon of attack on *them* by Lucian and Celsus. Ridicule has been used by Bruno, Erasmus, Luther, Rabelais, Swift, and Voltaire, by nearly all the great emancipators of the human mind.

All these men used it for a serious purpose. They were not comedians who amused the public for pence. They wielded ridicule as a keen rapier, more swift and fatal than the heaviest battle-axe. Terrible as was the levin-brand of their denunciation, it was less dreaded than the Greek fire of their sarcasm. I repeat that they were men of serious aims, and indeed how could they have been otherwise ? All true and lasting wit is founded on a basis of seriousness ; or else, as Heine said, it is nothing but a sneeze of the reason. Hood felt the same thing when he proposed for his epitaph : " Here lies one who made more puns, and spat more blood, than any other man of his time."

Buckle well says, in his fine vindication of Voltaire, that he "used ridicule, not as the test of truth, but as the scourge of folly." And he adds—

" His irony, his wit, his pungent and telling sarcasms, produced more effect than the gravest arguments could have done ; and there can be no doubt that he was fully justified in using those great resources with which nature had endowed him, since by their aid he advanced the interests of truth, and relieved men from some of their most inveterate prejudices."

Victor Hugo puts it much better in his grandiose way, when he says of Voltaire that " he was irony incarnate for the salvation of mankind."

Voltaire's opponents, as Buckle points out, had a foolish reverence for antiquity, and they were impervious to reason. To compare great things with small, our opponents are of the same character. Grave argument is lost upon them ; it runs off them like water from a duck. When we approach the mysteries of their faith in a spirit of reverence, we yield them half the battle. We must concede them nothing. What they call reverence is only conventional prejudice. It must be stripped away from the subject, and if argument will not remove the veil, ridicule will. Away with the insane notion that absurdity is reverend because it is ancient ! If it is



thousands of years old, treat it exactly as if it were told the first time to-day. Science recognises nothing in space and time to invalidate the laws of nature. They prevailed in the past as well as in the present, in Jerusalem as well as in London. That is how Science regards everything ; and at bottom Science and common-sense are one and the same.

Professor Huxley, in his admirable little book on Hume, after pointing out the improbability of centaurs, says that judged by the canons of science all "miracles" are centaurs. He also considers what would happen if he were told by the greatest anatomist of the age that he had seen a centaur. He admits that the weight of such authority would stagger him, but it would scarcely make him believe. "I could get no further," says Huxley, "than a suspension of judgment."

Now I venture to say that if Johannes Müller had told Huxley any such thing, he would have at once concluded that the great anatomist was joking or suffering from hallucination. As a matter of fact trained investigators do not see these incredible monstrosities, and Huxley's hypothetical case goes far beyond every attested miracle. But I do say that if Johannes Müller, or any one else, alleged that he had seen a centaur, Huxley would never think of investigating the absurdity.

Yet the allegation of a great anatomist on such a matter is infinitely more plausible than any miraculous story of the Christian religion. The "centaurs" of faith were seen centuries ago by superstitious people ; and what is more, the relation of them was never made by the witnesses, but always by other people, who generally lived a few generations at least after the time.

What on earth are we to do with people who believe in "centaurs" on such evidence, who make laws to protect their superstition, and appoint priests at the public cost to teach the "centaur" science? The way to answer this question is to ask another. How should we treat people who believed that centaurs could be seen now? Why, of course, we should laugh at them. And that is how we should treat people who believe that men-horses ever existed at all.

Does anybody ask that I shall seriously discuss whether an old woman with a divining-rod can detect hidden treasures ; whether Mr. Home floated in the air or Mrs. Guppy sailed from house to house ; whether cripples are cured at Lourdes or all manner of diseases at St. Winifred's Well? Must I patiently reason with a man who tells me that he saw water turned into wine, or a few loaves and fishes turned into a feast for multitudes, or dead men rise up from their graves? Surely not. I do what every sensible man does. I recognise no obligation to reason with such hallucinate mortals ; I simply treat them with ridicule.

So with the past. Its delusions are no more entitled to respect than

those of to-day. Jesus Christ as a miracle-worker is just as absurd as any modern pretender. Whether in the Bible, the Koran, the Arabian Nights, Monte Christo, or Baron Munchausen, a tremendous "walker" is the fit subject of a good laugh. And Freethinkers mean to enjoy their laugh, as some consolation for the wickedness of superstition. The Christian faith is such that it makes us laugh or cry. Are we wrong in preferring to laugh?

There is an old story of a man who was plagued by the Devil. The fiend was always dropping in at inconvenient times, and making the poor fellow's life a hell on earth. He sprinkled holy water on the floor, but by-and-bye the "old 'un" hopped about successfully on the dry spots. He flung things at him, but all in vain. At last he resolved on desperate measures. He plucked up his courage, looked the Devil straight in the face, and laughed at him. That ended the battle. The Devil could not stand laughter. He fled that moment and never returned.

Superstition is the Devil. Treat him to a hearty, wholesome laugh. It is the surest exorcism, and you will find laughter medicinal for mind and body too. Ridicule, and again ridicule, and ever ridicule!

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### A REAL MODERN IRISH MIRACLE.

The *Mayo News*, some few weeks ago, printed an extraordinary story of what is described as "mysterious markings appearing upon the arm of a child boarding in the Kiltimagh Convent."

According to the report in the *News*, a girl of 13, who has been a boarder for three or four years in the convent, about three weeks ago was heard screaming loudly in her sleep; when interrogated she said that she had had a fearful dream in which she had seen the Crucifixion. The following morning she found her arm and wrist sore, and it was seen that her forearm was marked with a cross in red, and underneath the cross were the letters "I. H. S." Some days later there appeared below the letters something that resembled a crown of thorns and a little later above the cross the letters, in a scroll, "I. N. R. I." Other markings are said to have appeared at a later period, extending from the wrist to the forearm.

It is reported that the markings have been examined by several people in the town, all of whom expressed surprise.—Exch.

This item seems to have been "going the rounds" for some time, and the story appears to have reached the stage of an authentic miracle. We have not heard of any official inquiry into it, but at least the Society for the Protection of Children might send a surgeon to examine the child, who has no doubt been cruelly illtreated to produce the "miracle."

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Wickedness may prosper for a time, but in the long run he who sets the knaves to work must pay them.—L'Estrange.

# SECULAR THOUGHT.

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## *From Port Hope Guide.*

### VERY SUDDEN CALL.

The announcement in another column of the death of Mrs. John Helm, will be received with the deepest regret by her large circle of friends. Mrs. Helm was about yesterday morning as well as usual, and had arranged to go for a drive in the afternoon. While at dinner she was suddenly seized with a stroke of apoplexy, and never regained consciousness, passing away at seven o'clock last evening.

Deceased lady was of a very loveable and cheery disposition, kind, and charitable, and was held in the highest esteem by all who knew her. The heartfelt sympathy of the community is extended to Mr. Helm and family, in their hour of bereavement.

We are sure all the readers of SECULAR THOUGHT will join us in feeling the sincerest sympathy for our friend Mr. Helm in his great and sudden loss. At such an advanced age, death may reasonably be expected, "like a thief in the night," to come without warning, and to cause a wrench to the loving associations of a lifetime that will be the more severe because of their length. We hope that time, the great healer of all ills, will deal kindly with our friend.

## IMMORTALITY.

WHEN these tired eyes are closed in that long sleep  
Which is the deepest and the last of all,  
Shroud not my limbs with purple funeral pall,  
Nor mock my rest with vainest prayers, nor weep;  
But take my ashes where the sunshine plays  
In dewy meadows splashed with gold and white,  
And there, when stars peep from black pools at night,  
Let the wind scatter them. And on the days  
You wander by those meadow pools again  
Think of me as I then shall be, a part  
Of earth—naught else. And if you see the red  
Of western skies, or feel the clean soft rain,  
Or smell the flowers I loved, then let your heart  
Beat fast for me, and I shall not be dead.

—Thomas Moulton.

## BOOK NOTICES.

### "ANARCHISM AND OTHER ESSAYS," BY EMMA GOLDMAN.

We may as well admit that we feel a prejudice against Anarchism—both the word itself and the ideas advocated by alleged preachers of it. The word conveys to us no idea of any practicable social system—none, that is, under which we have any idea that we should care to live and attempt to attain a fair measure of happiness. Nor has our acquaintance with professed anarchists had the effect of leading us to imagine that we might change our views on better acquaintance with either the system itself or those who advocate it. The latter, as a rule, have been a trifle erratic and wild-eyed individuals, whom we have been compelled to regard as rather undesirable neighbors.

Nor—while socialistic reforms have our most hearty sympathy—has the term "Socialism" any more attractions for us than has "Anarchism." And, regarding its advocates from our practical standpoint, we have no greater love for them than we have for the professed Anarchists. So far, indeed, from exciting our sympathy and respect, both classes of reformers appear to us to be, as a rule, admirably adapted to be kept out of positions of trust and responsibility, where they might have the opportunity and the incentive to develop into first-class bosses and inquisitors.

In short, though our present-day social and political systems are full of anomalies and abuses that need remedy, we conceive the best policy for us to pursue is to apply the best remedies that can be invented for the known evils, rather than to try and return to savagery and begin anew. We honestly confess that, though we endeavor to keep out of its clutches as much as possible, the existence of what is termed "the law" affords us a certain sense of security; nor can we imagine a socialistic or anarchistic order of things which would be likely to afford us more justice than what we secure at present—that is, not until better men secure better laws.

In "Anarchism and Other Essays," Emma Goldman gives us a dozen short essays on the various phases of her propagandism, preceded by a long and very laudatory biographical sketch by Hippolyte Havel. Miss Goldman concludes her preface with a paragraph which, while it repudiates any program or creed for the future of Anarchism, stamps it as simply a big iconoclastic kick at everything that exists :

"Why do you not say how things will be operated under Anarchism?" is a question I have had to meet thousands of times. Because I believe that Anarchism cannot consistently impose an ironclad program or method on the future. The things every new generation has to fight, and which it can least overcome, are the burdens of the past, which hold us all as in a net. Anarchism, at least as I understand it, leaves posterity free to develop its own particular systems in harmony with its needs. Our most vivid imaginations cannot foresee the potentialities of a race set free from external restraints. How, then, can any one assume to map out a line of conduct for those to come? We, who pay dearly for every breath of pure, fresh air, must guard against the tendency to fetter the future. If we succeed in clearing the soil from the



rubbish of the past and the present, we will leave to posterity the greatest and safest heritage of all ages."

This seems to us to be like the wild talk of an angry child. How is it possible to leave posterity free? What good could result from blotting out all knowledge of the past? How can we possibly learn except by the lessons of experience? Is not the present just as free of the past as the future can be to develop its own pet institutions?

We are quite as anxious as Miss Goldman can be to cut off all useless or injurious burdens of the past or the present, but the first thing to do is to bring about an agreement as to the facts among those who have power to change them.

And when we are asked to separate ourselves entirely from the past and the present and to begin afresh, why, that is just the time when we should expect to be told something about what it was intended to do in the future. While we deal with reforms here and there as occasion arises, we may be somewhat indifferent to the calamity howler; but when we are asked to give up everything because it is all bad, and enter a new world entirely free from the old institutions—well, "we want to know."

Now, when the Anarchist—or the Socialist—attempts to show us how injurious certain parts of our social machinery are, he places himself in line with other social reformers; but when he attempts to carry into effect the intentions announced in the passage we have quoted, then his creed must be stated in terms the very opposite of those of the optimist's: "Whatever is wrong." Instead of being a fair amendment, it is a mere negation; and its propounder stands in the position of the "terrible example" at a temperance meeting when he asserts that "the meeting's drunk."

Anarchism, as exhibited to us by Miss Goldman, naturally swings from one extreme to the other of economic liberty. Thus, it "must consist of voluntary productive and distributive associations, gradually developing into free communism, as the best means of producing with the least waste of human energy." Now, while the first part of this scheme fairly well describes the work of the British Co-operative movement (which we have often referred to as the greatest example of practical democratic reform in existence to-day), the latter introduces a condition which could only be carried out by means as harsh as any now existing in the industrial world.

Miss Goldman quotes Emerson, "All government in essence is tyranny," and says:

"It matters not whether it is government by divine right or majority rule. In every instance its aim is the absolute subordination of the individual. Indeed, the keynote of government is injustice. 'All voting,' says Thoreau, 'is a sort of gaming, like checkers or backgammon, a playing with right and wrong; its obligation never exceeds that of expediency. Even voting for the right thing is doing nothing for it. A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority.'"

And so on *ad nauseam*. Anarchism may be "the theory of social harmony," but if Miss Goldman's exposition of it is at all like the thing itself we shall have to go through a pretty extensive sort of Donnybrook Fair before it will "usher in the Dawn."

In her essay, "*Minorities Versus Majorities*," Miss Goldman does not mince her words in opposing majority rule. Of course, she sympathizes with the masses, but (quoting Emerson again) says :

"The masses are crude, lame, pernicious in their demands and influence, and need not to be flattered, but to be schooled. I wish not to concede anything to them, but to drill, divide, and break them up, and draw individuals out of them. Masses ! The calamity are the masses. I do not wish any mass at all, but honest men only, lovely, sweet, accomplished women only."

Now, we should like to know what there is in such talk but the coarsest and most brutal tyranny of government. While Socialists would give everything to the masses "who do all the work and make all the wealth," Miss Goldman (and Emerson) would "drill, divide, and break them up," leaving them worse off than before ! We are afraid the "honest men and lovely, accomplished women" of the new Anarchistic aristocracy—if they ever do materialize—will be about as honest and lovely and accomplished as any other self-created aristocracy.

Then, having at first wisely refrained from giving us any idea of what the future Anarchistic system is to be, a little light is now vouchsafed to us. The voice of the people is no longer the voice of God ; the under-dog must not even be allowed to bark ; he is crude, lame and pernicious, and must be schooled, drilled, divided and broken up, and affairs controlled by the "intelligent minority" of the honest men and the lovely, accomplished women who are to be found, we imagine, in the Anarchist ranks to-day ! Can self-stultification go farther ? What improvement would there be for the under-dog, for the masses, when their destinies are controlled by their self-satisfied and self-styled "honest and lovely" Anarchist rulers ? Who would say their condition would be any better than it would be under the Spanish Inquisitors ?

In "*Prisons*," Miss Goldman states that "in America there are four-and-a-half times as many crimes to every million of population to-day as there were twenty years ago." We hardly think this statement is correct. In an argument depending on statistics reliable ones should be given. Dr. G. F. Lydston may be an "eminent American writer on crime," but surely some details should have been given to show that \$5,000,000,000 is not a greatly exaggerated sum as the cost of the U. S. prisons annually, or that Prof. Bushnell, of Washington, D.C., is not nearer the mark when he says that \$6,000,000,000 is the annual cost. We have certainly seen the statement made that U. S. murders in the last decade have decreased from 10,000 to less than 8,000, though the pre-eminence of some American cities in this Anarchistic line may still be very pronounced.

The last essay, on "*The Modern Drama*," is by far the most interesting as a special study of the drama of Anarchistic revolt against the marriage laws and customs regarding sex relationships in modern society.

On the whole the essays are very well written, and will be found to contain much matter of interest to those who wish to study the psychology of one of the most remarkable movements of our modern era of industrial progress and industrial revolt.

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## A SECULAR FUNERAL IN ITALY.

M. Eugene Hins, the talented editor of *La Pensée*, of Brussels, Belgium, in his weekly column of "International Freethought" in the *Journal de Charleroi*, gives this interesting account of a secular funeral in Italy :

"It is known that Sarto [the Pope] has interdicted body-stealing, that is, the religious interment of a person who has died outside the church, unless a priest makes oath that the dead person repented at the last moment. The innocent Pope imagined that he would thus compel heretics to recant ; but he has only deprived his clergy of a source of revenue, and at the same time has taken from them the means of dishonoring enemies by pretending that their dead had lived a life of falsehood.

"*La Ragione*, of Rome, reports the first case which has arisen under Sarto's innovation. Here is what a correspondent writes to it from Sassari (Sardinia) under date of January 8th :

" 'Yesterday we had in this city a civil burial, which is worthy of note on account of the circumstances attending it. The previous day Signora Antonia Cordo died, aged 81 years, without having had recourse to the church, from which she had always lived apart. The deceased was sister of a very well-known Provincial of Capuchins, and belonged to a family bigoted beyond all expression. In vain had they employed every species of pressure to induce her to be reconciled to the priests, and the others who surrounded her were unable to break down her constancy, astonishing in an octogenarian so very sick and feeble.

" 'She died, and the relatives, naturally without considering her last wishes, asked for a religious funeral ; but the clergy demanded a declaration, sworn upon the Testament, that the deceased had been reconciled to the church. Nobody was willing to perjure himself, and the funeral had to be a civil one. The funeral procession was a large one, and it would have been very much larger had the circumstances of the case been made public. Naturally the clergy are furious.'

"Thus, thanks to Sarto, the freethinkers are clear on one point—either the clergy must be disobedient, or, following the maxims of Escobar, they regard it as holy work to perjure oneself for the greater glory of God."

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### CRIME AND RELIGION.

As illustrating the old church claim, "No Morality Without Religion," M. Hins gives some interesting figures. He writes :

"How far this old adage, so dear to the clericals, is true can be seen from the following figures, where the proportion of illiterates in the various provinces of Italy is shown in regard to the number of murders committed. It should be noted—and this should astonish nobody—that the provinces in which there is the greatest ignorance are at the same time the most faithful to the church."

M. Hins takes these figures from *La Ragione* of Lugano :

Illiterates per 100 Inhabitants. Murders per 1,000 Inhabitants.

Girgenti . . . . .	62 . . . . .	60'00
Sassari . . . . .	50 . . . . .	36'00
Trepani . . . . .	47 . . . . .	33'00
Naples . . . . .	43 . . . . .	31'00
Cremona . . . . .	24 . . . . .	2'65
Sondrio . . . . .	18 . . . . .	2'47
Padoue . . . . .	30 . . . . .	2'15
Bergame . . . . .	13 . . . . .	2'12
Mentone . . . . .	23 . . . . .	1'87

“One sees, observes the *Ragione*, that it is the southern provinces and the islands (Sardinia and Sicily) which pay the heaviest toll of criminality, and we know that it is just there that the priest dominates a poor population upon which religious superstitions exercise an extraordinary power.”

### DECLINE OF THE CHURCH IN SCHLESWIG-HOLSTEIN.

We read in the issue of the *Volna-Myslenka* for February, that Dr. Baumgarten, Professor in the University of Kral, in an interview, has given the following statistics: In the whole province, 3.86 per cent. of the population only attend the churches. At Kiel, during the year 1909, of 3,810 infants, only 3,208 were baptized, 18 per cent. thus being unbaptized. Of 988 marriages, only 686 were celebrated in the churches, giving about 30.8 per cent. of purely civil marriages. Finally, of 1,643 funerals, only 854 were religious, thus showing more than 46 per cent. of purely secular funerals.—EUGENE HINS, in *Journal de Charleroi*.

### PROGRESS OF FREETHOUGHT IN SWITZERLAND.

The Swiss Confederation, in taking the decennial census, has hitherto demanded that each inhabitant should designate the faith to which he is attached. This year a concession has been made in favor of liberty of conscience, and we have been permitted to indicate that we are not attached to any church. The result for the whole country surpassed what anyone had suspected, 46,340 citizens having declared that they belong to no officially recognized church, whereas ten years ago only 7,358 so declared. This shows a total gain of 40,000 in ten years, or 4,000 per year. These are the figures, in the cantons where the increase has been largest: Zurich, 9,522; Geneva, 6,911; Tessin, 5,727; Berne, 5,605; Vaud, 5,170.

The best part of the daily press have mentioned this extraordinary increase, each of them giving an explanation more or less like the fact—either immigration or the intellectual movement which marks the great centres of population and industrial cities.

We believe this magnificent result is due very largely to the creation, the development, and the work of Freethought societies. It is a fact of which we should be proud, and which should encourage us to persevere in our powerful and united action in seeking to rally round us all those who, each day becoming more numerous, are abandoning the recognized churches and the religious authority.—*Libre Pensée Romande*.



### MONSTER DEMONSTRATION IN PORTUGAL.

On Sunday, Feb. 5, a monster demonstration was held in Lisbon under the auspices of the *Junte Fédérale de la Libre Pensée* and the *Association de l'Etat Civil*, in commemoration of the martyrs of the Republic and of Freethought. Nearly 10,000 persons marched in procession through the city streets to the cemetery to place wreaths upon the tombs of Admiral Carlos dos Rios, treacherously killed at the momentary triumph of Dr. Miguel Bombarda, whose assassination served as the signal to the republicans; of Heliodoro Salgado, the intrepid apostle of Freethought and of democracy, killed four years ago under circumstances never clearly elucidated; and of others who helped to elucidate the victories they were not destined to see or who fell in the fight.

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### FREETHOUGHT IN NEW ZEALAND.

In mentioning that the next census will be taken in April, the *Examiner*, of Christchurch, recalls the results of previous censuses in regard to the declarations made under the heading "Religion": In 1901, 28,354 persons declared that they belonged to no religious sect; in 1906, this number increased to 37,430. It is calculated that a considerable increase will be shown in the next census.—EUGENE HINS, in *Journal de Charleroi*.

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### Wit and the Pulpit.

Bishop South was a witty preacher, and on one occasion a brother bishop suggested that it was not appropriate to use so many witticisms in his sermons. South replied: "If God had endowed *you* with wit, brother, would you not have used it for a good purpose?" There is no record of any rejoinder.

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Before the Arkansas jury the young lawyer displayed his classical training. His opponent replied: "Gentlemen of the jury, the young lawyer who just addressed you has roamed with Romulus, canted with Cantharides, ripped with Euripides, soaked with Socrates, but what does he know about the laws of Arkansas?"

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"Repeat the words the defendant used," commanded counsel for the woman plaintiff in a case of slander being tried in the First Criminal Court of Newark recently.

"I'd rather not," bashfully replied the defendant. "They were hardly words to tell to a gentleman."

"Whisper them to the Judge, then," magnanimously suggested counsel—and the Court was obliged to rap for order.—Lippincott's.

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Sunday School Teacher—After he heard the people shouting "Saul has slain his thousands, but David has slain his tens of thousands!" what did Saul do then?

Willie (whose father "also ran")—I suppose he got right up an' hollered for a recount.—Puck.

### HIS PRETTY COUSIN.

"That was an intentional misunderstanding," said Senator Bankhead in a political argument in Fayette. "It was as intentional as the young Canadian's. A young Canadian, you know, came to Washington last month to spend the holidays with a pretty cousin and her family.

"As he was motoring with his pretty cousin one afternoon, she said to him:

"Do you have reindeer in Canada?"

"No, darling," he answered quickly; "at this season it always snows." —New York Tribune.

### WHERE THE STATUTE OF LIMITATIONS NEVER RUNS.

A well-known Kansas banker told a story the other day about the statute of limitations.

One day an old Southerner walked into this banker's office. The Southerner was a typical gentleman of the old school.

"What can I do for you?" said the banker.

"Well," replied the Southerner, "about thirty-five years ago I loaned a man down South some money—not a very big sum. I told him that whenever I should need it I would let him know and he could pay me the money. I need some money now, so I shall let him know, and I would like you to transact the business for me."

"My good friend," replied the banker, "you have no claim on that money. The statute of limitations has run against the loan years and years ago."

"Sir," replied the Southerner, "the

man to whom I loaned that money is a gentleman. The statute of limitations never runs against a gentleman."

So the banker sent for the money, and within a reasonable time there after the money came. There was a courtly gentleman at the other end of the transaction also. — Kansas City Journal.

### WHY SHE TURNED PALE.

Two ladies who had known each other in years gone by met on the street. Both of them were married to musicians. The one, a bride of a year, was pushing a baby carriage in which were three fine babies—triplets, all girls. The other lady had been in the bonds of matrimony a couple of weeks.

"What beautiful children!" exclaimed the newly-married one with interest.

"Yes," replied the proud mother, "let me tell you the funniest coincidence. At our wedding supper the boys who played with my husband in the orchestra serenaded him, and they played 'Three Little Maids' from 'The Mikado.' Isn't that queer?"

At this the newly-married one turned pale.

"Mercy!" she gasped. "At our wedding supper Tom's friends serenaded him also, and they rendered 'The Sextet' from 'Lucia.'" — Ladies' Home Journal.

### ZDS.

Each night on an upright she lbs.,  
Making strange and cacophonous sds;  
Her muscles gain ozs  
As wildly she pozs,  
Till the cop hies him thence on his rds.

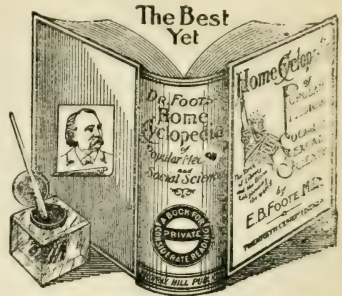
—Scranton Times.

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# SECULAR THOUGHT

A Monthly Journal of Rational Criticism in  
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## "A VERMINOUS BREED OF SPIES AND INFORMERS."

A policy that produces a verminous breed of spies and informers is more mischievous to society than the misdemeanors which it seeks to suppress.  
—*Philadelphia Record*, Jan. 20, 1889.

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## THE CATHOLIC CHURCH IN CANADA.

Every disturbance that brings the Catholic Church into any sort of contact or conflict with the civil authority gives an opportunity—of which some priest is sure to avail himself—to expose the outrageous pretensions and the vulgarly brutal and what should be dealt with as criminal practices of the priests of the Catholic Church.

Accompanied by every variety of straight denial or thinly veiled hypocrisy, the apology of any priest invariably exposes these salient points of Catholic propagandism.

Here is a letter by a well-known Toronto priest, Father Minehan, one of the earlier contributions to the present controversy :

### MIXED MARRIAGES.

Editor of the Star :

It was with surprise, indignation, and regret that I read The Star's editorial on "Mixed Marriages" this evening. Something of the kind might be expected from journals that take an impish delight in attacking everybody and everything by turns, but better was expected of The Star than to become the echo of jackals.

The Church legislation which has evoked this dread of The Star lest bitter sectarian controversy be stirred up has been in force for almost three years. You did not seem to detect any danger to society in it during that period. But all at once a light has burst upon you. It must be the chlorination of the water that has surcharged the editorial brain with phosphorus, as it is altogether too much to expect that the McCann case in far-off Belfast (where I believe the whole trouble arose from a combination of Orangeism and whisky) would produce such a fine frenzy.

If the Catholic Church does not at once change her legislation to suit



the lodges and the politicians, you sound a call to arms on the part of the civic authorities. What grounds have recently arisen for that call? Come out and specify them, give details and not declamation. What homes have been wrecked? It is precisely to prevent homes from being wrecked or turned into hells that this legislation was passed.

That legislation is not aimed at mixed marriages, but clandestine or secret marriages. It embraces cases where both parties are Catholics as well as those in which one party only is a Catholic. But as clandestine marriages—that is, marriages at which a duly authorized priest and the requisite witnesses do not assist—are usually of the “mixed” variety, it is true that they are those in which the recent legislation is most likely to come into effect.

You are filled with alarm over the probable results, and want the Church law repealed, and threaten reprisals in case it is not. Will you kindly state your views on marriage? Do you hold that the Catholic Church must accept every marriage as valid declared to be so by the law of the land? If you do, you make marriage merely a civil contract, and go directly counter to the fundamental principles of Christianity. The civil government in Asia Minor (that of the Turks) regards polygamy as perfectly right and valid. And no doubt some Turkish Bashi-bazouk looks on the refusal of the Catholic Church to allow her sons a multiplicity of wives as an unwarrantable interference with the statutes of Asia Minor.

Again, a Catholic may procure a decree of absolute divorce at Ottawa. The Ontario law will marry him to a new spouse with neatness and despatch. Therefore, to prevent litigation, the Catholic Church must, according to the canons of The Star, admit him at once to communion.

The Star ought to bring the case of St. Paul up before the civic authorities. He, in the seventh chapter of the first epistle to the Corinthians, lays down laws on marriage directly opposed to the Pagan legislation of that time.

The Catholic Church wishes to comply with the civil law as far as she can. None is more careful in the matter of marriage licenses, registration, etc., than she is to comply with civic enactments. But when the State steps in and says, You must regard every person I pronounce married as married in the sight of God, then she is asked to deny the sacramental character of marriage, to regard it as a purely civil contract, which the State can untie as well as tie, to prove false to what she holds to be the fundamental principles of Christianity.

The late lamented Nero or the present Abdul Hamid would be delighted with The Star's attitude. And with the deepest sorrow I am driven to the conclusion that their enlightened ideas of liberty are entertained in quarters where I least expected them.

L. MINEHAN.

### CATHOLIC CLAIMS AND CATHOLIC CONTROVERSIALISTS.

The letter of Father Minehan shows clearly enough, if it needed any exposition, the position taken by the Catholic Church on the question of marriage—and, indeed, on every other department of civil life. That position is one that has

led to its defeat in France, Portugal, Italy and Spain ; and will lead to its defeat in Canada if once the Canadian people wake up to the fact that practically it means the complete subjection of the civil power to the ecclesiastical.

For it is as plain as noonday that, if the Catholic Church is the final authority to decide the validity of any civil law according to its own interpretation of Christian doctrine, she will necessarily be a universal final court of appeal.

And in reality the Catholic claim comes to this, even when it is not distinctly uttered.

For, as the priest often asserts, if there is a God - and who can deny such a manifest and necessary fact ? - he must surely have founded one church ; at all events, he would not have founded a variety of disputing churches ; and who would be hardy enough to doubt that the Catholic Church pre-empted the claim to a divine origin ? The law of the Catholic Church is therefore the law of God, and all differing authorities are simply agents of the Devil.

And when Father Minehan begins by labelling opponents of his views as "jackals," we are inclined to think that the Turkish Bashi-bazouks he refers to could give him some needed pointers on decent controversy.

But, apart from the question of bad manners, in which the Catholic priest is usually a past master when the opportunity presents itself, Father Minehan's letter contains the Catholic Church's invariable assumption of superiority to the civil law - an assumption acted upon to the limit wherever the secular power is weak or slavishly obedient, as it is in Quebec.

This is the assumption involved in the question, Must the Catholic Church accept as valid every marriage declared to be so by the law of the land ?

We can have no objection to the Catholic Church excommunicating any of its members who accept the decision of the civil power in preference to that of the church. Such people are beyond the aid of rational ideas.

What we object to is the assumption that, because in the view of the church a civil marriage is no marriage "in the sight of God," the church has the right to declare any such marriage illegal and the issue of it bastards.

That a Quebec judge has dissolved such a marriage in the Hebert case is sufficient proof that, in Quebec at least, the church is dominant over the civil power.

In our opinion, the denunciation of a civil marriage which has been legally performed by a regularly appointed official of the State, whether by a mud-slinging priest or otherwise, should be treated as a crime and subject the perpetrator to an action for damages for libel.

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### THE FUTURE OF THE CATHOLIC CHURCH.

Religions all die hard, and the Catholic religion is no exception. And it has good reason for its confidence. Losing ground in Europe, it has made great strides forward in the States and Canada, both in numbers and in power; and if its cards are played carefully, there seems not an altogether hopeless chance that it may recover some of its lost ground even in Europe, bad as the outlook is at present.

Nothing is so uncertain as the movement of a people's national life. Who, fifty years ago, could have foreseen what is actually occurring across the border, where millions of ignorant foreigners are displacing the native Americans and sensibly lowering the whole moral tone and educational standard of the people? Who can foresee what the result will be a decade hence even, with hundreds of thousands of the worst elements of the European nations landing every year on the shores of this continent? If the schoolmaster's work was of an effective character—if he could make some show for converting this rough timber into decent furniture for filling up the failing ranks of the native elements, there might be some hope for improvement. But the schoolmaster has hardly yet begun the sketch of a plan for doing such work, and the priest—Jewish, Catholic, Protestant, etc.—has the field almost all to himself.

And so, in a free country like Canada, we have a legally-appointed judge declaring null and void a marriage performed regularly by an agent of the government appointed for that purpose, though the marriage has existed for three years, on the ground that the parties were Catholics and the ceremony was performed by a Protestant clergyman!

It is needless to say that, if the judgment is allowed to stand, Canada can only be described as being governed, not by a Grit or Conservative faction, or by the people as a whole, but by the Roman Catholic Church.

For, indeed, this power of the Catholic Church is a relic

of French rule in Canada. Under the treaty with France ceding it to Britain, all the rights and privileges enjoyed by the Church in Canada were confirmed to it; and, as a matter of fact, the Catholic Church in Canada has legally a larger measure of control over the lives of the people and the laws which govern them than it has in any other country in the world.

It is a state of affairs which will one day become so intolerable that it will have to be changed by fair means or foul or Canada will inevitably sink to the lowest depths of infamy.



### FATHER BURKE AND THE HANEY CASE.

Father Burke is another typical priest—one who can sling mud and chop sophistry, bully or cajole to the best advantage according to circumstances. In the course of his talk about the Haney case—in which the priest acted the part of a thick-skinned visitor who over-stayed his welcome—Rev. Burke, in answer to a passage read to him from Mrs. Haney's letter, put the Catholic case roughly in this way :

"In regard to the 'Ne Temere,' we are going to regulate our own children. A person who does not want to understand that doesn't understand what a real church is. They would want to take away our churchship."

This reply exhibits the true Catholic spirit. To secure the children is the chief object, he tells us, of the "Ne Temere" decree, and if you don't understand how reasonable that is, and how just it is that the church should deal as it chooses with its children, you are a jackal, and are trying to rob the church of its divine authority.

The extent of the Catholic claim is shown by the answer of Father Burke to a question put to him as to whether a Roman Catholic who had excommunicated himself by joining a Freemasons' lodge and afterwards married a Protestant woman would be regarded by the church as validly married?

Father Burke's answer is amusing, to say the least. The church does not renounce its authority over its children, even though the children seek a more congenial home. It will still harry and punish, even where it cannot bless :

"Once baptized a Catholic, always a Catholic, just as the child must always remain the son of his father, whether he left the parental roof or had been expelled therefrom."



To some extent perhaps Father Burke is right. Catholics are so dyed-in-the-wool in training, that few of them can ever wash out the stains; but to convert such a principle into a natural law is only baby-talk.

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#### CARDINAL GIBBONS V. THOMAS EDISON.

The *Toronto Mail and Empire* thinks "there is not much reason for assuming that a theological expert like Cardinal Gibbons would be overthrown on his own ground by an inventor. The odds should be just about the reverse of what they would be if the subject for discussion were electricity."

Well, now, we hardly think that this should be the case. Of course, supposing the case were that of two scientific men disputing about scientific theories, there might be an equality of chances, but in a dispute between a scientist and a theologian on any subject there should be no such equality.

For, as has often been pointed out, science includes all real knowledge, whereas theology deals with things that we cannot possibly know. The scientist only lays himself open to attack when he uses bad logic and dogmatizes without the facts. A theologian starts with a set of alleged facts and theories that cannot be verified, and dogmatizes about them as if they were thoroughly established.

When Mr. Edison asserts the "intelligence" of primary organic cells, he lays himself open to the Cardinal's reply that he is dogmatizing and proves himself to be but a tyro. And when the Cardinal—fairly enough criticizing Mr. Edison's comparison between the cells that compose a man's body and the human beings that compose a city—denies that there is any more intelligence in a brain-cell than there is in the cells of a potato, he also is dogmatizing, and very foolishly too.

Who can tell how much more "intelligent" the brain-cell is than the potato-cell or the molecules or atoms or electric ions of inorganic substances? The Cardinal might as well argue that a potato has just as much "consciousness" as a man, or as much feeling. The point is, how does he know anything about the matter?

To us, it appears an idiotic misuse of language to connect the idea of "intelligence" with any organism which does not possess the organs necessary to acquire and display it.

It is no answer to such a position to reply, as is often done,

"But how do you know that there may not be something," etc.? A possible something or other may be very interesting or illuminating when it is discovered and demonstrated, but in the meantime we are discussing a subject with terms that have—or should have—a definite meaning, or our discussion is a waste of time.

Mr. Edison says: "Life, collectively, must be immortal; human beings, individuals, cannot be, as I see it; for they are not the individuals—they are mere aggregates of cells." The idea of "life collectively" seems a strange one. Life in its essence is a thing of individuals: it begins, continues, and ends with each individual, and must end with the race when the earth ceases—as cease it must some day—to be capable of sustaining life.

And the Cardinal's criticism is just when he says there is no such thing as "the aggregate intelligence of a city;" else we might be asking, how many poor intelligences would equal a great one. "Aggregate intelligence" is the counterpart of "collective life."



### MEMORY PROVES THE EXISTENCE OF A "SOUL."

But, sharp as the Cardinal may be in many of his criticisms of Edison, he gives us a sample of the cheapest sort of Spiritualistic charlatanism when he says:

"Memory proves this. I remember the Civil War. The little brain cells that had these early experiences have passed away, physiology tells us; but I remain the same individual through all these changing years. Nothing is clearer to me than my own individuality; and the principle of that is what we call the soul. Mr. Edison speaks of his 'investigations' into the soul; he seems to have looked for it with a microscope. St. Paul was a truer philosopher; for what man knoweth the things of a man, save the spirit of man that is in him? It is only by searching into our consciousness that the nature of mind and soul can be discovered."

The Cardinal, with all his learning and logic, is evidently only a superficial reader. Any one who considers the matter fairly will easily recognize the fact that he is not by any means the same individual he was a few years—nay, often but a few weeks ago. The Cardinal may remember the Civil War. So does the present writer; but, although he followed the events of that war with the greatest interest, he well knows that his memory of those events has largely faded, become blurred or

disappeared altogether. He knows also that the same thing has happened in regard to his memory of many other events that have occurred in his lifetime. So that he is well assured that neither physically nor mentally is he precisely the same individual that he was ten, twenty or sixty years ago. Time and changed conditions have transformed men. Science and philosophy, art and literature—all have been metamorphosed, some more radically than others; and the man who says that humanity does not change—physically and mentally—rules himself out of rational discussion.

And thus, if Edison does go a trifle beyond the evidence, the Cardinal seems to be lacking both in knowledge and reason.

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### VICE IN CHICAGO.

Some people in Chicago are making an effort to abolish the "vice" which has for so many years given Chicago the reputation of being the greatest centre of moral corruption in the civilized world. They have appointed a paid "Vice Commission," which has just made an announcement of its intended mode of operation, which is said to be of a radical character, but which only seems to be an intensification of the present methods.

(1) Constant and persistent repression of the social evil, with absolute annihilation as the ultimate object, which object is to be attained by—

(2) The appointment of a Morals Commission;

(3) The appointment of a Morals Court.

Segregation—the only means that has hitherto been found to produce any good effect—is condemned, we suppose for the old alleged reason, that it is supposed to carry with it the approval of the authorities of the vices dealt with. Whether this is so or not, we should think that the removal of the horrible results that often accompany a vicious life would be sufficient justification for any scheme that would accomplish it, leaving out of the reckoning the attempt at total suppression of a vice which seems to be an accompaniment of human life in all free and civilized countries.

If the proposed new Commission and Court are established, we may expect to see some funny features—not the least comical of which may happen to be the moral ideas and practices of the members of the Court themselves.

## THE PERENNIAL "AGE OF MIRACLES."

We have long accustomed ourselves to talk about the "Age of Miracles" as a long-past period in the history of human progress. In this it would seem to us that we have been unduly optimistic and egoistic. The fact is, we are so sectional and even provincial in our ideas in the main, that we fail to take a broad view of the field of humanity, and are fain to regard all human society as being on the same mental and sociological plane as ourselves.

No fallacy is greater or more mischievous than this. Whether we and our immediate associates are in advance of our fellows or behind them in the race of life, the fact is, that not only does the world exhibit to us every variety of human culture, from the lowest Bushman or Hottentot up to the leaders of modern scientific thought; but our own special society supplies us with samples of every mental phase corresponding to these racial grades of human development, from the weaklings and thugs in our asylums and penitentiaries to the professors in our universities.

It is only a legitimate inference from such a state of things that, while we flatter ourselves that our age is one of intelligent scientific investigation and loyalty to truth, the real fact is, that a majority—perhaps a very large majority—of our fellow citizens belong to the class of more or less undeveloped and atrophied mentalities, ready to accept as undoubted truth any theory or any story that may be palmed upon them by their trusted leaders. No other assumption will account for the vast mass of strange literature that perennially reaches us.

A miracle—typical of many similar ones that have come to the front during recent years—has just occurred at the Doré galleries in London, England, concerning which a press despatch tells us that—

"A mysterious painting is now being exhibited at the Doré galleries. At first sight it appears to be a by no means impressive painting of 'The Christ.' But when the lights are turned down the background of the picture glows entirely with its own light, and the Savior's figure appears silhouetted against it, with a shadowy cross above one of the shoulders. Many explanations have been offered as to the cause of the 'phenomenon.' The artist himself can offer none. It has been suggested that he must have mixed his pigments with something known only to himself to create the illusion, or whatever it is, but he denies having any knowledge of the cause. There it is. That is all. Artists and every one who has seen the picture are baffled. No explanation yet given has been considered satisfactory."

In this case, while no sensible man can doubt the *mala fides* of the artist, or will do anything but scoff at the idea of mysticism attached to the story, the fact that the daily papers deem the matter of sufficient importance to give photographs of the painting "in daylight" and "in shadow,"—the



latter showing an added "halo" and the cross,—is proof that they think large numbers of their readers will be interested in the fraud, and that many of them will attach a supernatural value to it.

Of course, people who believe that "God Almighty" is some sort of a bird—a big dove, maybe—sitting on top of the steeple of the church listening with approval to their songs of praise and prayers of adulation on Sundays, are ready to hear that the same individual is willing to do a good turn for an artist who has "painted his picture so berry like him," by putting his supernatural sign-manual on a common-place painting of a sleepy-looking womanish man in long hair and petticoats.

### THE GREATEST MIRACLE OF ALL.

After all, these things are merely bubbles compared with the immense sea of superstition of which they are an index, and which alone renders them possible. At first sight, the Catholic Church seems to have the advantage over the Protestant Churches in the matter of superstitious belief, and perhaps it would be difficult to prove that the latter are as deeply immersed in the mire of faith as are the former. Certainly, the Catholic priests talk to their people in a cruder and more dogmatic fashion than the Protestant preacher finds it generally convenient to adopt; but, then, a miracle is a miracle, and a little miracle is as believable or as unbelievable as a great one. And the greatest miracle of all is to be found in the fact that the masses of the laity of both churches talk and act as if they firmly accepted all the preachers say, though they have mostly been to school and have learnt to read and write and do arithmetic—to "put this and that together" in all things except religion.

One of the strangest evidences of the prevalence of the superstition we have referred to comes to us in a "Special Announcement" which appears in *The Orphans' Messenger and Advocate of the Blind*, a church quarterly published at Jersey City, N.J., "with the cordial approbation of Rt. Rev. J. J. O'Connor, D.D., Bishop of Newark." We need not recount the collection of stories and begging appeals that fill the pamphlet, but here is the "ad." that fills the last page:

#### "SPECIAL ANNOUNCEMENT.

"All members of the Pious Union of Prayer, subscribers to our *Messenger*, enjoy a special Intention in the Masses here specified.

"400 Masses are said each year for the special Intentions of each Solicitor of the Pious Union of Prayer.

"500 Masses in the name of each subscriber to the *Orphans' Messenger*.

"500 Masses for the deceased members of the Pious Union of Prayer.

"300 Masses for all benefactors who contribute.

"200 Masses for the peace and exaltation of the Church.

"200 Masses for the conversion of heretics.

“ Days for Novenas of Holy Masses.

“ For the Intentions of the members of the Pious Union of Prayer :

“ 1 Feast of St. Joseph, Spouse of the Blessed Virgin, March 22 to 30, inclusive.

“ 2 Feast of the Holy Ghost (Pentecost).

“ 3 Feast of St. Anthony, June 4th to 13th.

“ 4 Feast of the Sacred Heart of Jesus.

“ 5 Feast of the Assumption, August 7th to 15th.

“ 6 All Souls (for deceased members), October 25 to Nov. 2nd.

“ 7 Feast of the Immaculate Conception, Nov. 30th to Dec. 8th.

“ 8 Feast of the Nativity, December 17th to 25th.

“ Three Hundred Days’ Indulgence can be gained by the members of the Pious Union of Prayer who recite the following prayer twice daily :

“ Jesus, Mary and Joseph, enlighten us, aid us, and save us. Amen.

“ Total Number of Masses said yearly 2,500 ; besides these all Solicitors, benefactors and members have a special remembrance in 5,000 Masses.”

Just imagine the mental condition of a man who accepts “ Three Hundred Days’ Indulgence ” in return for saying a prayer of twelve words twice daily ! How many contributors, we wonder, ask themselves, if the total number of masses said each year is 2,500, how they can get the special benefit of remembrance in 5,000 masses ? If any of our readers wish to know they can find out by addressing “ Mother M. Evangelista, 81 York St., Jersey City, N.J., U.S.A.” Why prosecute the card sharps, the confidence men, the bookmakers, or any other class of frauds, while such frauds as this are allowed to prey on the ignorant ?

NEW MOVING PICTURE CENSORSHIP.

A bill introduced into the Ontario Legislature by the Provincial Treasurer, Mr. Matheson, established a Board of Censorship, consisting of three persons, to whom all films proposed to be exhibited at a theatre are to be submitted ; and, if approved, the films will be stamped in such a way that the stamp of approval will be visible when the film is first shown. The censorship has been established, it is said, on account of complaints that have been made as to the character of some of the moving pictures that have been shown, and also as to the increase in the number of theatres. It is evident that the increase in popularity of the moving picture show is the leading ground of opposition to it.

A funny feature of the new regulations is that under which it is enacted that, if a moving picture film is stamped, its exhibition cannot be interfered with by local policemen ; nor may any municipal authority license any operator unless he produces his provincial license. Infraction of this law will subject him to a fine of \$20 and costs or thirty days in jail. This is likely to lead to friction between the morality-mongers of the city and the

rural protectors of virtue, who may have very different ideas as to how far the young people should be indulged in scenes of "life."

With all these new Boards of Censorship and Inspection, it would seem that it will not be very long before about one-half of the population will be occupying offices entitling them to take pay for spying upon and trying to keep the other half in the various paths of "virtue according to Comstock and Torrey."

The Toronto *World* speaks thus of the proposed new Board of Censorship:

"In the suggestion that Sir Edmund Walker, President Falconer and Mr. George H. Locke of the public library be subpœnaed in connection with the attempt of the police to administer the law dealing with obscene books, in judging which the law makes none of the distinctions evidently necessary, there is the latent germ of a public literary censorship. As the law stands, such an authority is needed. The question is whether a change in the law or the establishment of a censorship is the more desirable act. It is quite clear from the law that a bookseller who sells Chaucer and Byron is liable to imprisonment if brought before some magistrates of narrow-minded views. It is quite certain that no twentieth century scholar would dream of imprisoning a bookseller for vending Chaucer or Byron, yet sales of Chaucer and Byron are a far more serious danger on account of their cheapness and frequency than the expensive volumes accessible only to scholars which are the subject of the present prosecution."

It might be said that any body of educated men would be an improvement on a system which permits an ignorant police inspector and a very prejudiced magistrate to play ducks and drakes with a tradesman's property and reputation, but the whole business is a caricature on our boasted liberty and civilization.

### THE MISSIONARY AT WORK.

The missionary movement may be the means of collecting and distributing vast sums of money (Simpson is said to have collected \$200,000 at one meeting in New York recently) for the purpose of "converting the heathen" to Christianity, but the value of the work done is very problematical. Judged by results, one would think no possible good it has done could counterbalance the immense harm produced by it in the way of international disputes and actual warfare. At one time it was loudly proclaimed that the Japanese people had accepted Christianity and were about to adopt it as the national religion. All this, however, has fizzled out, and the Japanese are more likely to turn the missionaries out bodily than to accept their religion. A Japanese paper, the *Yorotsujo*, of Tokio, in an editorial recently made these remarks:

"Although the foreign missionaries deny the fact, they are responsible

for all the troubles against the Japanese in Korea. It is they that spread false reports of the Japanese administration in the peninsula."

We believe, indeed, the missionaries have always and everywhere done infinitely more harm than any good they could possibly do in inducing the "heathen" to change their religion. What Dr. Drysdale said at the Cardiff (Wales) Presbyterian Synod of the mission to the Jews is equally true, we believe, of all missions—that it was an insult to the Jews and a waste of good money. It was only turning bad Jews into worse Christians. "For the good Jew—the only one worth converting," said the doctor, "the Christian is no better than a pagan."

Many years ago, in London, England, we were acquainted with the fact that the "Mission to the Jews," which had opened a printing office to help the converts to earn a living, had succeeded, as they alleged, in converting one Jew. A quarrel, however, with the foreman ultimately brought out the fact that this convert was still a bad Jew, and he left the office with loud curses on both the mission and its deity.

### MISSIONARY SOLECISMS.

Necessarily, also, there must be some extraordinary incidents when the missionary begins preaching his religion to people who have no words in their language to correspond with the dogmatic notions they are asked to grasp. This humorous aspect of the case was thus put by Mrs. J. V. Critchley in an interview lately reported in the *Telegram* of Worcester, England:

"The fact is that the foreign missionary is among the hardest worked men in the world. The first thing to do, of course, is to learn the native language. Perhaps he has studied it at home. So much the better; but even so, personal contact is absolutely necessary before one can learn to be colloquial. A book language and a conversational language differ far more than many people suppose. Of course the later missionaries do not have the difficulty the earlier ones did, because the way has been paved and grammars, lexicons and phrase-books compiled which help wonderfully.

"Let me tell you of the troubles now encountered. Suppose the native language contains no words for the understanding of some of the fundamental conceptions of Christianity. The term God may merely suggest to the native the wooden god he worships in the temple. Sin to him means merely a breach of custom.

"It appears simple enough to translate 'I am the bread of life,' but the Korean has no bread. 'I am the Good Shepherd and know my sheep,' is very suggestive to us, but means nothing to the peasant Japanese, who never saw a sheep in his life.

"Again, there are many words which, if not accented correctly or used correctly, convey an entirely different meaning.

"You can understand that the result would be similar to an occasion



when a learned German clergyman preached a sermon in English and told his hearers to 'come to Jesus and be whitewashed in the blood of the lamb.' He meant 'washed white,' of course.

"One young missionary in Arabia did not know that their word for 'bereavement' differed only in one consonant from their word rooster. He called upon a widow and sympathetically said: 'I am very sorry that a rooster has come to you; but you know these roosters will come; and it is a comfort to feel that we are in the hands of God, and when he sends roosters upon us he gives us grace to bear them.'

"A missionary's wife told her cook to beat up two 'girls' and put them in a cake, meaning to say two 'eggs.' Another was surprised to be handed a small puppy when she asked for a pair of hot water.

"A young minister intended to refer to the pearly gates of Heaven. But the word he used, unless carefully pronounced, meant pork. He knew what he had said when at the close of the service an old woman soberly informed him that she would do her best to reach the place where pork was so plentiful, as she was very fond of it.

"Another preached eloquently about his 'Heavenly Father,' but a slight error in his pronunciation made him say his 'crazy father.' His hearers pitied him, of course, if his father was crazy, but saw no reason why they should worship the deranged parents of a missionary.

"'Home' and 'devil' are similarly confusing. It is hard for the missionary, but you cannot blame the orientals for laughing at the wrong time when such errors are made, or if a nervous young preacher in doing his best to remember the language solemnly closes the services by pronouncing the form of baptism instead of the benediction, as once occurred."

## "THE CHURCH IS SURELY BUT SLOWLY LOSING GROUND."

——:O:——

BY A. CORN, SR., STRATFORD.

——:O:——

At a great Church Congress in Pittsburg the other day, Chas. Steigle, of the Labor Temple, New York, a prominent thinker, declared that "the Church is slowly but surely losing ground in the cities, where the masses of the people live." And not only in the large cities, but in the smaller ones as well, the tendency is observable. If this tendency continues, and if the city is to dominate the nation, it doesn't require a prophet to foretell the inevitable result.

The Church to-day is largely responsible for the spirit of social unrest, having been the greatest trouble-maker in every country. Speaking of his disappointment at the insignificant results he had achieved, Rev. C. Aked, pastor of John D. Rockefeller's New York church, said "he regretfully acknowledged his fears that the great enterprises which he had hoped to lead as pastor of one of the wealthiest churches in America were only 'such stuff as dreams are made of.'" Notwithstanding his \$10,000 per

year salary, he did not feel that his work was bearing fruit, nor the church accomplishing what he thought it should accomplish; and for these reasons he asked to be relieved of his charges.

We are not told that the reverend gentleman gave any reason for the failure, but a discriminating public can readily see that, even where the churches are heavily endowed, as is Rockefeller's church, the tendency is towards disintegration. For neither the churches nor the pastors are up to the times, notwithstanding the numerous innovations that have been made to help the churches, like those at Rochester, N. Y., and other places—bowling-alleys, pool and billiard tables, lounging, smoking and billiard rooms, etc.—the tendency is still away from the church.

The fact of the matter is, that the younger generations have become better grounded in matters affecting their future welfare in this life and in this world—or, at least, by reading more and thus becoming of a more inquiring and discerning nature, have solved to their own satisfaction the problems of a future life and eternal punishment.

To the majority of these, a prosperous business or a good social position is of vastly more concern than all the theological talks the preachers could give them from now till doomsday. While the submerged tenth, as well as the wage-earners, who are not wanted in the fashionable churches, or in any of them for that matter, are more concerned with the problems of keeping body and soul together and how to rear and educate their children for the relentless battle of life, than they are with any speculations about a mythical hereafter. Each year this fact becomes more apparent to every observer. That the church is surely losing ground, however slowly, seems to be a mere truism.

A writer in the *New York Sun*, after calling attention to the alleged danger of paganizing the native Christian population of the States by the immense influx of foreigners, calls upon his fellow Christians to join forces with the Jews to fight the admitted decline in religious belief:

"Camden is essentially American to the core, and is known as the stronghold of the evangelist, but the churches cannot claim 20,000 out of our 100,000 population. The irrefragable fact is that 'unreligion' is growing by leaps and bounds, and this being true, the man who believes in religion cannot afford to waste valuable time in criticizing modes of worship not consonant with his own. Therefore the various Christian bodies should work hand in hand to solidify the ranks of the believers. If this is not done the 'unreligious' part of our countrymen will continue to grow, which in turn will spell disaster for all concerned. In my humble opinion the Protestant and Jewish bodies should follow the laudable work of the Catholics in erecting their own educational establishment. There is not the least doubt that parochial schools have been the means of welding together the giant army of those whose high priest rules from the banks of the Tiber.

Such schools, however, must be supported by private subscription. Laws against the public moneys being used for denominational purposes have long obtained in the various States. These laws are irrevocable.

“THOMAS S. LONG.”

It may be true that the laws against the use of public money in support of religion or of sectarian schools are irrevocable, but it is certain that they are by no means unevadable. Uncle Sam is to-day paying hundreds of thousands of dollars annually in building churches and paying the salaries of chaplains, exemption from taxation of sectarian schools and churches running into the millions.

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## THE TERCENTENARY OF THE AUTHORIZED VERSION.

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THE Bible Societies have taken the occasion of the coincidence of the 300th anniversary of the publication of King James's version of the British Bible and the year set for the coronation of “Geo. V. Rex Fid. Def.” to present the king with a copy of the Authorized Version done up in elaborate binding. The ceremony of presentation took place in the throne-room of Buckingham Palace, and the Archbishop of Canterbury read the address, which contained these passages, minus those in brackets :

“The growth and strength of the Empire owe much to the English Bible [aided by British trade, British gunpowder and bayonets, British warships, not forgetting British beer, gin, rum, and missionary grafters]. It has sweetened home life [by its many examples of bestial misconduct by most of its alleged heroes]. It has set a standard of pure speech [though a man who should imitate its style either in talking or writing would be looked upon either as a crank or an idiot]. It has permeated literature and art [and so would any other book forced upon the gullible people as the Bible has been, and just as much as and no more than the Koran has permeated the literature of the Turks]. It has helped to remove social wrongs and to ameliorate conditions of labor. [This remarkable discovery has often been made by men who ought to be aware that the direct contrary is the case. If true, it would account for the fact that the Tory party in England has always supported the church and oppressed the working classes, and for that other fact, that for many years the most outrageous cases of “justice's injustice” in England have always been those of clerical J.P.'s]. It has modified the laws of the nation and shaped the national character. [Did it modify the horrible witchcraft laws under which thousands of old women were tortured to death because the Bible says “Thou shalt not suffer a witch to live?” And has it not shaped the national character into its present condition of sectarian bitterness and

intolerance?] And it has fostered international comity and good will among men." [This is shown very neatly by the fact that all the Christian nations are the most quarrelsome and pugnacious nations on the face of the earth, and each armed to the teeth to resist aggression by the other Christian nations.]

The King is said to have replied in terms recalling the repudiated story of his grandmother—that she said the Bible was "the source of England's greatness." Fancy "the multiplying millions of the English-speaking nations" turning in their need to the "grand simplicity of the Authorized Version," and drawing upon its "inexhaustible springs of wisdom, courage and joy," and fancy calling the Authorized Version (just being revised for the third time) "the first of national treasures" and "the most valuable thing that this world affords."

No doubt, if a bill were brought into Parliament to abolish the monarchy King George would cry :

"Let pomp and power and pelf be taken, I'll not weep !  
I'll be content if still one Bible I may keep."

### Song of the Tape-Worm.

Written by a distinguished Agnostic in reply to a pious theological rhyme sent him to show him how God cares for all, even "the sparrow's fall."

Oh, I am a jolly tape-worm,  
And I live in a gallant man,  
Who labors day and night for me  
As hard as he ever can.

I gnaw his bowels every day  
And fill him full of pain,  
Till like a burning snake he writhes,  
And the sweat runs down like rain.

Oh, I live in his guts and laugh  
To to see him work and eat,  
Till he starves his wife and children  
To give a tape-worm meat.

The jaws of my man make music  
That drives me wild with glee  
And I chuckle with joy when I think  
How the good God cares for me.

I am only a worm, I know,  
A worm of low degree,  
But I bless the Lord with all my heart  
For making a man for me

The Lord is very good to me,  
And I thank him all I can,  
But after all I must confess  
He's damned hard on my man.

### A Bad Lot.

When charged with being drunk and disorderly, and asked what he had to say for himself, the prisoner gazed pensively at the magistrate, smoothed down a remnant of grey hair, and said :

"Your honor, man's inhumanity to man makes countless thousands mourn. I'm not as debased as Swift, as profligate as Byron, as dissipated as Poe, as debauched as—"

"That will do," thundered the magistrate. "Ten days ! And, officer, take a list of those names and run 'em in. They are as bad a lot as he is !"  
—London Mail.



Sir Thomas Lipton told several tales of the keen hunting for personal details by the American journalists ; but an athlete lately in New York had even more typical experiences. He asked the editor of a well-known paper to consider an article on "English ball games." The editor answered his question by asking another :

"Do you know Roosevelt's aunt ?"

"No," said the athlete.

"That's a pity," replied the editor ; "any detail about Roosevelt's aunts or second cousins I am always ready to consider. Good afternoon."

An English paper notes it as a curious fact that, although the eagle is the national bird of the United States, and therefore deserving of peculiar honor, yet, in point of fact, the bird is nearly always ruthlessly killed when the opportunity offers. This statement seems to be impressive until it is remembered that whenever they have a chance Englishmen ruthlessly kill the lion, which symbolizes the greatness and power of the British Empire.

Casey—"Av course, Oi'm an Irish-American, an' why not? Don't Oi live in America?"

Cassidy—"Oh, yes ; Oi suppose it's all right."

Casey—"Av course it is."

Cassidy—"Ay ; but 'tis lucky fur ye that ye don't live in England. Ye'd be an Irish-Englishman then, wouldn't ye?"

### How She Kept The Secret.

"We're bound to be equal to you men," said the Mason's wife ; "we formed a secret society of our own last night."

"Indeed !" said the worshipful master, composedly ; "then I hope, my dear, your project will be successful. Is it a benevolent society or what?"

"That's none of your business. It's a secret society, and we've sworn by solemn oath not to divulge anything relating to it."

"Very good, my dear," observed the worshipful master, returning to his paper ; "I'm sure I do not wish you to violate your oath."

"It wouldn't matter if you did. I wouldn't. You keep your secrets close enough—and to think of that stupid Mrs. Furbelow ! she could recollect neither the grip nor the sign. It took an hour to teach her. When I gave her the sign (suits the action to the word) she would make it this way, ha ! ha ! Her stupidity would have been exasperating if it hadn't been ridiculous and as for learning the grip, why, she would have it that it was this way—give me your hand a minute—there, she would have it that way, while it was this way ; and the password ! she couldn't keep it in her memory two minutes. Over and over again I told her it was 'Be just and fear not,' and she would have it, 'Swear not at all,' or 'Do unto others as you would be done by,' ha ! ha ! We almost despaired of getting it through her head. But we managed to make her understand at last. Oh, yes, we are going to have a flourishing society, and we can be as secret about it as you men can be about yours."

Then the lady went off to attend to her household duties, and the worshipful master hid his face behind his paper and smiled.

## GOOD FRIDAY AT JERUSALEM.

FROM "CRIMES OF CHRISTIANITY," BY G. W. FOOTE AND J. M. WHEELER.

AFTER a procession round Jerusalem, in the fashion of the ancient circuit of Jericho, led by barefooted priests carrying crosses and shouting "Deus id vult," while the multitude marched to the melody of hymns and psalms, a fresh assault was made on the city, which was at length successfully stormed on Good Friday. At the very hour when Christ was crucified they erected their banners on the walls of Jerusalem. Tasso's description of the scene is very beautiful, and would be delightful if we were ignorant of what followed. Instead of making the "holy hour" an occasion for mercy, the Crusaders acted like wild beasts, and turned the city of the sepulchre of Christ into a hell of rapine, murder and lust.

Fleury hints that there was something miraculous in the capture of Jerusalem, the obstacles being so great and the enterprise so ill-conducted. He surmises that God gave the victory as a reward to a few good knights, like Godfrey of Bouillon, who were truly religious. But he admits that "the Christians abused the victory by putting all the Mussulmans to the sword, and filling Jerusalem with blood and carnage." Gibbon's censure is still more vigorous: "A bloody sacrifice was offered by his mistaken votaries to the God of the Christians: resistance might provoke but neither age nor sex could mollify their implacable rage. They indulged themselves three days in a promiscuous massacre; and the infection of the dead bodies produced an epidemical disease. After twenty thousand Moslems had been put to the sword, and the harmless Jews had been burnt in their synagogues, they could still reserve a multitude of captives, whom interest or lassitude persuaded them to spare."

Michaud gives a graphic account of the massacre: "The Saracens were massacred in the streets and in the houses. Jerusalem had no refuge for the vanquished. Some fled from death by precipitating themselves from the ramparts, the others crowded for shelter into the palaces, the towers, and above all in their mosques where they could not conceal themselves from the pursuit of the Christians. The Crusaders, masters of the mosque of Omar, where the Saracens defended themselves for some time, renewed there the deplorable scenes which disgraced the conquest of Titus. The infantry and cavalry rushed pell-mell among the fugitives. Amid the most horrid tumult, nothing was heard but the groans and cries of death; the victors trod over heaps of corpses in pursuing those who vainly attempted to escape. Raymond d'Argiles, who was an eye-witness, says that under the portico of the mosque the blood was knee-deep and reached the horses' bridles."

Mills writes to the same effect : "Such was the carnage in the Mosque of Omar, that the mutilated carcasses were hurried by the torrents of blood into the court ; dissevered arms and hands floated into the current that carried them into contact with bodies to which they had not belonged. Ten thousand people were murdered in this sanctuary. It was not only the lacerated and headless trunks which shocked the sight, but the figures of the victors themselves reeking with the blood of their slaughtered enemies. No place of refuge remained to the vanquished, so indiscriminately did the insatiable fanaticism of the conquerors disregard alike supplication and resistance. Some were slain, others were thrown from the tops of the churches and of the citadel." After the massacre these warriors of the meek and lowly Jesus, "with tears of rapture and in a state of ecstatic piety, threw themselves down to pray at the Holy Sepulchre, surrounded with heaps of the slain."

After paying their devotion to Christ, and worshipping on the various spots that were hallowed by his presence, the Crusaders resumed the murder of his enemies. Three hundred prisoners, to whom Tancred had promised safety, were perfidiously massacred. This, and what followed, was not the result of the unbridled rage of the soldiery, but a deliberate act of a council of the chiefs. "All the captives," says Michaud, "whom humanity or the lassitude of carnage had at first spared, all those who had been saved in the hope of a rich ransom, were slaughtered. The Saracens were forced to throw themselves from the tops of towers and houses ; they were burnt alive ; they were dragged from their subterranean retreats ; they were haled to the public places, and immolated on piles of the dead. Neither the tears of women, nor the cries of little children, nor the sight of the place where Jesus Christ forgave his executioners, could mollify the victors' passion."

Mills also says, "It was resolved that no pity should be shown to the Mussulmans." "The subjugated people were therefore dragged into the public places, and slain as victims. Women with children at the breast, girls and boys, all were slaughtered. The squares, the streets and even the uninhabited places of Jerusalem, again were strewn with the dead bodies of men and women, and the mangled limbs of children. No heart melted into compassion or expanded into benevolence." As especial objects of malevolence, the Jews were reserved for the worst fate. Their synagogues, into which they were driven, were set on fire, and they all perished in the flames.

Michaud remarks that the contemporary Christian historians describe these frightful scenes with perfect equanimity. Even amid recitals of the most disgusting details they "never allow a single expression of horror or pity to escape them." Nor did the clergy feel any more compunction than the laymen. There is a letter written by Daimbert, Archbishop of Pisa, to

the Pope, in which he says : " If you desire to know what became of the enemies we found in Jerusalem, know that in the portico of Solomon and in the temple our soldiers had the vile blood of the Saracens up to the knees of their horses."

## SPENCER'S PHILOSOPHY.

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FIFTEEN years ago Mr. F. Howard Collins compiled "An Epitome of the Synthetic Philosophy" of Herbert Spencer. The work endeavored to give a skeleton of the Spencerian system in one volume of 544 pages. For this volume Mr. Spencer was asked to supply a preface. After remarking on the incongruity of writing an introduction to an introduction, Mr. Spencer, nevertheless, goes on to say that Mr. Collins' epitome might itself be epitomized into three pages, and he proceeds to do it as follows :

" (1) Throughout the universe in general and in detail, there is an unceasing redistribution of matter and motion.

" (2) This redistribution constitutes evolution where there is a predominant integration of matter and dissipation of motion, and constitutes dissolution where there is a predominant absorption of motion and disintegration of matter.

" (3) Evolution is simple when the process of integration, or the formation of a coherent aggregate proceeds uncomplicated by other processes.

" (4) Evolution is compound when, along with this primary change from an incoherent to a coherent state, there go on secondary changes due to differences in the circumstances of the different parts of the aggregate.

" (5) These secondary changes constitute a transformation of the homogeneous into the heterogeneous, a transformation which, like the first, is exhibited in the universe as a whole, and in all (or nearly all) its details ; in the aggregate of stars and nebulae ; in the planetary system ; in the earth as an inorganic mass ; in each organism, vegetal or animal (Von Baer's law) ; in the aggregate of organisms throughout geologic time ; in the mind ; in society ; in all products of social activity.

" (6) This process of integration, acting locally as well as generally, combines with the process of differentiation to render this change not simply from homogeneity to heterogeneity, but from an indefinite homogeneity to a definite heterogeneity ; and this trait of increasing definiteness, which accompanies the trait of increasing heterogeneity, is, like it, exhibited in the totality of things and in all its divisions and subdivisions down to the minutest.

" (7) Along with this redistribution of the matter composing any evolving aggregate, there goes on a redistribution of the retained motion of its components in relation to one another : this also becomes, step by step, more definitely heterogeneous.

" (8) In the absence of a homogeneity that is infinite and absolute, that redistribution of which evolution is one phase is inevitable. The causes which necessitate it are these :



"(9) The instability of the homogeneous, which is consequent upon the different exposures of the different parts of any limited aggregate to incident forces. The transformations hence resulting are complicated by :

"(10) The multiplication of effects. Every mass, and part of a mass, on which a force falls, sub-divides and differentiates that force, which thereupon proceeds to work a variety of changes, and each of these becomes the parent of similarly-multiplying changes ; the multiplication of them becoming greater in proportion as the aggregate becomes more heterogeneous. And these two causes of increasing differentiations are furthered by :

"(11) Segregation, which is a process tending ever to separate unlike units and to bring together like units—so serving continually to sharpen, or make definite, differentiations otherwise caused.

"(12) Equilibration is the final result of those transformations which an evolving aggregate undergoes. The changes go on until there is reached an equilibrium between the forces to which all parts of the aggregate are exposed and the forces these parts oppose to them. Equilibration may pass through a transition stage of balanced motions (as in a planetary system), or of balanced functions (as in a living body), on the way to ultimate equilibrium, but the state of rest in inorganic bodies, or death in organic bodies, is the necessary limit of the changes constituting evolution.

"(13) Dissolution is the counter-change which sooner or later every evolved aggregate undergoes. Remaining exposed to surrounding forces that are unequilibrated, each aggregate is ever liable to be dissipated by the increase, gradual or sudden, of its contained motion, and its dissipation, quickly undergone by bodies lately animate, and slowly undergone by inanimate masses, remains to be undergone at an indefinitely remote period by each planetary and stellar mass, which, since an indefinitely distant period in the past, has been slowly evolving ; the cycle of its transformations being thus completed.

"(14) This rhythm of evolution and dissolution, completing itself during short periods in small aggregates, and in the vast aggregates distributed through space completing itself in periods which are immeasurable by human thought, is, so far as we can see, universal and eternal, each alternating phase of the process predominating now in this region of space and now in that, as local conditions determine.

"(15) All these phenomena, from their great features down to the minutest details, are necessary results of the persistence of force, under its forms of matter and motion. Given these as distributed through space, and their quantities being unchangeable either by increase or decrease, there inevitably result the continuous redistributions distinguishable as evolution and dissolution, as well as all those special traits above enumerated.

"(16) That which persists unchanging in quantity, but ever changing in form, under these sensible appearances which the universe presents to us, transcends human knowledge and conception—is an unknown and unknowable power, which we are obliged to recognize as without limit in space, and without beginning or end in time."

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If it be a duty to respect other men's claims, so also is it our duty to maintain our own. That which is sacred in their persons is sacred in ours also.—Herbert Spencer, *Social Statics*, *The Duty of the State*.

# SECULAR THOUGHT.

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## DEATH OF MRS. SARA A. UNDERWOOD.

It is with sincere regret that we record the death of Mrs. Sara A. Underwood, the wife of our valued friend Mr. B. F. Underwood. Mrs. Underwood was for many years a prominent liberal writer, but has been in very poor health for some considerable time past, and her death was not unexpected, though it will be a very serious blow to her husband, with whom she had lived a life of loving comradeship for close upon fifty years. She was born in England July 21, 1838, being thus in her 73rd year. She was married to Mr. Underwood in 1862. The following extracts will show the general esteem in which she was held in Quincy, where she had lived for the last fourteen years, Mr. Underwood having been engaged as editorial writer for the *Quincy Daily Journal* during that period:

(From the *Quincy Daily Journal*, March 16, 1911.)

"A telegram received at The Journal office this morning announced the death of Mrs. Sara A. (Francis) Underwood, wife of Benjamin F. Underwood, a valued member of The Journal editorial staff. Mrs. Underwood's death occurred this morning at 12:35, in Jacksonville, Ill., where for several months past she had been a patient in a sanitarium. She had been gradually failing for several weeks, and the end was not unexpected. Mr. Underwood was called to Jacksonville last Tuesday morning, and was at his wife's bedside until death claimed her. Her passing was peaceful, and death came to her as a merciful release from suffering.

"Mrs. Underwood was born Sara A. Francis, in Penrith, England, July 21, 1838, and was therefore in the 73rd year of her age.

"She came to this country in early youth. The early years of her life were passed at Newport, R. I. She was a delicate child, with active imagination, strong emotions, and passionate love of nature. To her, all through life, all the various aspects and moods of nature were a source of delight. In early womanhood she was a teacher. To B. F. Underwood she was married Sept. 6, 1862. No children were born to the union, but their married life was an unusually happy one, being a union of kindred minds as well as hearts. She was associate editor with him on the *Boston Index*, the *Open Court*, and *Philosophical Journal* (Chicago). She was a

contributor for years to leading magazines, including the North American Review, the New England Magazine, the Arena, etc. She wrote for the Springfield Republican, the Christian Register and high-class weekly journals. Her versatility was shown by the variety of subjects which she took up. She wrote poetry as well as prose and stories as well as essays. Two of her books had a wide circulation. She came with her husband to Quincy in 1897, but from that time she was an invalid and lived in retirement, and was known here to but few, who admired her for her intellectual ability, her large knowledge of literature, and her sterling moral worth.

"The books from her pen which had the widest circulation were: 'Heroines of Free Thought,' (1876), and 'Automatic Writing,' (1895). In addition to her literary work, she found time, in the days before ill health claimed her as a victim, to be an active worker in the cause of equal suffrage. She was treasurer of the Massachusetts National Woman Suffrage Association; a speaker at the Psychical Science Congress, World's Columbian Exposition; a speaker and writer on Women's Advancement, and a prolific writer of stories in prose and verse, essays, etc."

(From the Quincy *Whig*, March 17, 1911.)

"Mrs. Sara A. (Francis) Underwood until a few months ago a resident of Quincy and a writer of national repute, died yesterday morning at Jacksonville, Ill., where she had been an inmate of a sanitarium. For a number of years she was in failing health and while the news of her demise will be a sad surprise to her hundreds of friends and acquaintances the end was not unexpected by immediate relatives and intimate friends."

(From the Quincy *Daily Journal*, March 18, 1911.)

"Yesterday afternoon, in the beautiful new home of Mr. and Mrs. Otto Mohrenstecher, 1845 Jersey street, the funeral services were held for Mrs. Sara Francis Underwood, wife of Benjamin F. Underwood, whose death occurred Thursday morning in Jacksonville. Dr. C. F. Elliott, of the Unitarian church, conducted the simple but impressive service, reading an appropriate scripture lesson, and paying an eloquent tribute to the mind and heart of the departed woman. Dr. Elliott was a friend and admirer of Mr. and Mrs. Underwood in his student days in Boston, and his remarks were inspired by a sincere appreciation of the high mentality and beautiful character of Mrs. Underwood. His offering to her memory was closed with the reading of a poem and a brief but touching prayer.

"Only the nearest and most intimate friends accompanied the body to Graceland, where it was tenderly laid away in a wealth of beautiful flowers, the casket covered with a pall of ferns and hyacinths. The bearers of the casket were Messrs. C. H. Meyer, Hervey A. Fry, Frank J. Kircher, Duke Schroer and Fred Wheatcroft, associates for many years with Mr. Underwood on the Journal, and Capt. H. S. Wells, a comrade of the civil war."

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All-eloquent, All-just, Almighty Death,  
 Thou sayest, "Come!" and with life's parting breath  
 We come to thee—leaving the one fond heart  
 That clung to us, from all the world apart,  
 Companionless. Death! let our souls at last regain  
 Re-union under thee, and so for aye remain.

J. C. HUTTON.

BOOK NOTICES.

WAT TYLER : a Thrilling Poem of Republicanism, by Robert Southey, LL.D., Poet Laureate. London : W. Stewart & Co. 3d.

This is a reprint of the famous poem of the Poet Laureate of 1817, who afterwards became an apologist of Royalty, and eulogized George III. Byron satirized the Laureate in his own "Vision of Judgment," in which Satan and Michael dispute over the entrance to heaven of the Laureate, who persists in recounting his own claims to immortality :

- " He said—(I only give the heads)—he said,  
 He meant no harm in scribbling ; 'twas his way  
 Upon all topics ; 'twas, besides, his bread,  
 Of which he buttered both sides ; 'twould delay  
 Too long the assembly (he was pleased to dread),  
 And take up rather more time than a day  
 To name his works—he would but cite a few—  
 ' Wat Tyler '—' Blenheim '—' Waterloo.'
- " He had written praises of a regicide ;  
 He had written praises of all kings whatever ;  
 He had written for republics far and wide,  
 And then against them bitterer than ever ;  
 For pantisocracy he once had cried  
 Aloud—a scheme less moral than 'twas clever ;  
 Then grew a hearty anti-Jacobin—  
 Had turned his coat—and would have turned his skin.
- " He had written Wesley's life ; here, turning round  
 To Satan : ' Sir, I'm ready to write yours,  
 In two octavo volumes, nicely bound,  
 With notes and preface, all that most allures  
 The pious purchaser ; and there is no ground  
 For fear, for I can choose my own reviewers.  
 So let me have the proper documents,  
 That I may add you to my other saints.' "

Satan, however, politely declines the proffered honor—not relishing the idea, we suppose, of having the effect of Milton's magnificent appreciation spoiled by a mediocre performance—so Southey tries Michael, and then creates a disturbance by commencing to read a long MS., when

- " Saint Peter, who has hitherto been known  
 For an impetuous saint, upraised his keys,  
 And at the fifth line knocked the poet down ;



Who fell, like Phaeton, but more at ease,  
 Into his lake, for there he did not drown ;  
 A different web being by the Destinies  
 Woven for the Laureate's final wreath, when'er  
 Reform shall happen either here or there.

"As for the rest, to come to the conclusion  
 Of this true dream, the telescope is gone  
 Which kept my optics free from all delusion,  
 And show'd me what I in my turn have shown.  
 All I saw further, in the last confusion,  
 Was, that King George slipp'd into heaven for one ;  
 And when the tumult dwindled to a calm,  
 I left him practising the hundredth psalm."

The following is the concluding passage of "Wat Tyler," and proves that Southey had much poetic power and liberty of thought, even if much that he wrote was halting doggerel and he a turncoat.

SIR JOHN TRESILIAN.— Audacious rebel !  
 How darest thou insult this sacred court,  
 Blaspheming all the dignities of rank ?  
 How could the Government be carried on  
 Without the sacred orders of the King,  
 And the nobility ?

JOHN BALL.— Tell me, Sir Judge,  
 What does the government avail the peasant ?  
 Would not he plow his field and sow the corn,  
 Aye, and in peace enjoy the harvest too ?  
 Would not the sunshine and the dews descend,  
 Tho' neither King nor Parliament existed ?  
 Do your Court Politics ought matter him ?  
 Would he be warring even unto the death  
 With his French neighbours ?—Charles and Richard contend ;  
 The people fight and suffer :—think ye, Sirs,  
 If neither country had been cursed with a chief,  
 The peasants would have quarrel'd ?

KING.— This is treason !  
 The patience of the court has been insulted —  
 Condemn the foul-mouth'd, contumacious rebel.

SIR JOHN TRESILIAN—John Ball, whereas you are accused before us  
 Of stirring up the people to rebellion,  
 And preaching to them strange and dangerous doctrines ;  
 And whereas your behaviour to the court  
 Has been most insolent and contumacious ;  
 Insulting Majesty—and since you have pleaded  
 Guilty to all these charges ; I condemn you  
 To death ; you shall be hanged by the neck,  
 But not till you are dead—your bowels opened—  
 Your heart torn out and burnt before your face —  
 Your traitorous head be sever'd from your body —  
 Your body quartered, and exposed upon  
 The city gates—a terrible example—  
 And the Lord God have mercy on your soul !

JOHN BALL.—Why, be it so. I can smile at your vengeance,  
 For I am arm'd with rectitude of soul.  
 The truth, which all my life I have divulg'd  
 And am now doom'd in torment to expire for,  
 Shall still survive—the destin'd hour must come,  
 When it shall blaze with sun-surpassing splendor,  
 And the dark mists of prejudice and falsehood  
 Fade in its strong effulgence. Flattery's incense  
 No more shall shadow round the gore-dyed throne ;  
 That altar of oppression, fed with rites,  
 More savage than the Priests of Moloch taught,  
 Shall be consumed amid the fire of Justice ;  
 The ray of truth shall emanate around,  
 And the whole world be lighted !

KING — Drag him hence —  
 Away with him to death. Order the troops  
 Now to give quarter and make prisoners—  
 Let the blood-reeking sword of war be sheathed,  
 That the law may take vengeance on the rebels.

We should like the pamphlet to have a large sale. (12c. post free.)



THE FUNDAMENTALS. A Testimony. Issued with the compliments  
 of Two Christian Laymen by Testimony Publishing Co., Chicago, Ill.

We have just received the fourth volume of a Christian evidence work entitled "The Fundamentals." Doubtless some of our readers have seen it. It is really an alarming work. Its production is said to have been entrusted by "Two Christian Laymen" to a committee, whose sole desire is said to be that "the truth shall be known," and who believe that "the God of truth will bless it." Well, all we need say concerning this desire and belief is, that if the God of truth does not bless it until it becomes known, it will be his fault that it is so far off, if we may judge that the committee who have prepared this work are his best agents.

The first section of this volume deals with the story of the "Tabernacle in the Wilderness." This tabernacle is said to have been built and transported to the different places where the Israelites stopped during the forty years of their wanderings in the desert. The Higher Critics, however—and many others who have nothing but plain common sense to guide them—refuse to accept this as real history, though, as we are now told, there are 13 chapters in Exodus, all Leviticus, and 10 chapters in Numbers devoted to a description of its construction, services, dedication, means of transportation, etc., "all of which go toward establishing the Tabernacle's historicity. And finally—which is perhaps the most convincing testimony of all—we have given us in the New Testament one whole book, the Epistle to the Hebrews, which concerns, especially explaining from a Christian point of view, the typology and religious significance of that old building."

"With so much evidence, therefore, to be adduced, *even from the Scrip-*

tures," we are assured, "in support of the Tabernacle's historicity, one would think that it requires some literary bravery, not to say presumptuous audacity, for any individual or class of men to assail, with the expectation of overthrowing, a fact so solidly established as would seem to be that of the Tabernacle's real existence." So that, it seems, it is a piece of presumptuous audacity to attempt to discredit the story of the Flood because the Bible gives full details of Noah's building of the ark and because Christians in all ages have believed it!

Well, what are we going to do about it? Can we believe that the Bible gives us fiction as real history? Impossible! Though Robert Burns said of lying in general—

"Some books are lies frae end to end,  
And some great lies were never penned;  
E'en ministers, they hae been kened,  
In holy rapture,  
A rousing whid at times to send,  
An' nail 't wi' Scripture,"

Even Higher Critics would not accuse the Bible of being a lying book! Then, how is it possible to believe that all the great minds of the Christian Church have been self-deceived on the point, leaving it to a few Higher Critics to pretend that they possess more wisdom than all the rest of the world!

"And here, if we choose to go further, it might be shown that, if this particular doctrine is true, then the Savior and all of his Apostles were mistaken!"

Now, if you are not convinced by this "evidence" from even the Bible itself, you shall have some which will surely convince you from the outside world. For, "there exists, even outside of the Bible a small amount of evidence in support of the Tabernacle's existence!" Good! Even a small amount of evidence is better than none, we suppose.

First, there are some references to the Tabernacle in ancient literature:

"To be sure, a large part of this literature is copied in one way and another from the Bible, and none of it dates anything like as far back in time as do at least the earlier books of the Old Testament; and yet, as we shall see, some of it is very old,—sufficiently so as to give it a *kind of* confirmatory force in support of what the Bible has to say concerning the matter in hand."

The first testimony of this sort given is that of the Septuagint!—supposed to be a translation made some two or three centuries B.C. from the "original" Hebrew manuscripts. The next is from the "Greek Apocrypha!"—said to have been issued some time B.C. Then Josephus, of the first century A.C., makes some reference to it. And finally, the Talmud has frequent references to it. With so much testimony going back "to

very near the time when at least the last part of the Old Testament was written," who can doubt that the Tabernacle really was built and carried about the desert by the wandering Jews for forty years?

Yes, there may still be foolish sceptics who fail to see any validity in any such traditions and myths as evidence of the alleged fact, so we must try to satisfy them with some archæological evidence that cannot be disputed.

First, in the Mount Sinai region there are still to be seen at least some evidence of the *possible* presence there of the Israelites at the time they are said to have built this Tabernacle. Dr. J. W. Dawson, in "Modern Science in Bible Lands," proves conclusively that Mount Sinai (now known as Jebel Musa—Mount Moses) is really in the Mount Sinai peninsula, and that its lower peak (called Ras Sufsafeh, 6,937 feet high) answers to the description in Exodus, descending precipitately to a plain capable of accommodating 2,000,000 people—standing, sitting, cooking, eating or sleeping we know not, and are only left to imagine the other circumstances attending such an assemblage! "Possible" presence! Why, does not this new evidence reduce the story to historical certainty?

Then Col. C. Wilson in 1873 discovered a place which he thinks is the very spot where the Tabernacle actually stood! This spot has a "broad shoulder, across which a sort of local court 77 feet wide and 412 feet long has been cut out." This being the only spot "connected with the ruins" which is large enough to accommodate the Tabernacle, it is *not improbable*. Col. Wilson thinks, that this is the site really prepared for it.

We might ask: If a great rock-hewn site was needed at one spot where the Tabernacle was erected, would not a similar site be needed at each of the numerous stopping-places of the wandering Jewish host? Would it not be wise for Col. Wilson to seek for some of them?

Having thus demonstrated the historicity of the Mosaic Tabernacle, our Christian friends give us this remarkable

#### ENTIRE STORY OF THE TABERNACLE :

"Built by the Israelites near Mt. Sinai, it was afterward carried by that people all through the wilderness. Then, having crossed the Jordan with them, and being set up at Shiloh, it seems for a long time to have remained in that place. Next, for a brief period, it would appear to have been located at Nob, down in the Benjaminite country; and from this point being carried a little to the north and west, it was set up at Gibeon, where it seems to have remained for many years. And finally upon the erection of the temple in Jerusalem, it was transferred to that place, and stored away there for safe-keeping; and this is the last notice which the Bible gives of it as a matter of history. It had served its purpose, and the time came now for it to be laid aside as a memorial, or to give place for another and a more imposing structure."

Thus we see that a Tabernacle which had to have a site prepared for it



77 feet wide by 412 feet long was carried about from place to place during the forty years' wanderings of the Jews in a sandy and rocky desert, and was finally "stowed away for safe keeping" in a corner of Solomon's temple in Jerusalem! And, instead of being merely a priestly myth, the Tabernacle is thus conclusively demonstrated to be one "among the great undeniable facts of the world's history."

These four volumes are too much for us to notice further, but interested readers can get the work by addressing The Testimony Co., 808 La Salle Ave., Chicago, Ill.

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LA LIBRE PENSÉE INTERNATIONALE EN 1910. Par Eugène Hins, Secrétaire de la Fédération Internationale de la Libre Pensée. 96 pp. For sale by the author, 350 Chaussée de Boendael, Brussels, Belgium. In Canada, 20 cents.

In this little volume, commencing with an enthusiastic account of the Ferrer demonstration at the Brussels International Freethought Congress, M. Hins, the able editor of *La Pensée*, gives an interesting review of the condition of Freethought propagandism in all parts of the civilized world. It is a very valuable compilation, and we hope M. Hins will be so well supported that next year he will be justified in issuing a far more extended record. The knowledge of what is being done in the cause of freedom by other races in countries hitherto looked upon by us as benighted and backward, is likely to act as a powerful stimulus to some of our self-satisfied friends who profess to think the millennium is surely coming and needs no human assistance.

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THE ORIGIN AND EVOLUTION OF ETHICS: Were Moral Laws Supernaturally Revealed, or Are They Products of Human Experience and Evolution? By S. W. Davis, M.D., LL.D., Editor of *Humanitarian Review*. Los Angeles, Cal.: 854 E. 54th St. 161 pp., no price given.

The editor of the *Humanitarian Review* has done a distinct service to the cause by the republication in separate form of his series of articles in the journal he edits. In a lively and very instructive manner, and very largely under the mentorship of Prof. Bain, Mr. Davis takes us through the long course of ethical development, from the days of Hammurabi, Socrates, the Cynics, the Stoics, the Epicureans, the Schoolmen, and so on, through Hobbes, Locke, and the modern schools down to Herbert Spencer and the ethicists of our own day. With the exception of a few minor points, we fully agree with Mr. Davis' conclusions. Of course, "supernatural revelation" need not have been mentioned at all; but even the Freethought ranks are made up of all sorts and conditions of men. The doctrine of determinism is well handled, but in the last sentence in the book we are

told that "The reason is good—a *provision of Nature*—and for this very same reason we are justifiable and 'in duty bound' to promote morality and abridge crime, teach ethics and cultivate habits of good conduct." Now, this sentence is not very good English, and we do not believe in any sort of either provision or prevision in Nature. Both ideas belong to dualism. Our readers will enjoy the work, and should send to Mr. Davis for a copy.

### INVITED TO PROVE HIS PRAYER.

Old Governor McCreery was not a religious man, and did not have much respect for religion. He preferred a race horse to a church, and a mint julep to a hymn book. One morning Mr. Sutherland, who was the chaplain of the Senate, had some distinguished divine as a guest and invited him to officiate in his place on that day. The stranger, not having ever enjoyed the honor before, thought he would make the most of the case, and delivered a very fervent prayer, which was intended for the spiritual benefit of the senators. There was more truth than compliment in his utterances, and at the conclusion of his prayer Senator McCreery sent to the clerk's desk a resolution.

Mr. McDonald, who was then the chief clerk of the Senate, took the resolution, read it over, colored up to his ears, and, turning around, held a whispered conversation with Mr. Ferry, who was in the chair.

Mr. Ferry declared at once that the resolution of the senator from Kentucky was not in order. Mr. McCreery demanded that it should be read, and there was a little breeze, in which the chair conquered, as he usually does on such occasions.

Several senators rushed up to the desk to see what the paper was about, and it was afterward passed around quite freely. It was a series of whereases, which set forth that the gentleman who had just occupied the floor did not address his remarks to the president of the Senate, as required by the rules, but to a being not recognized by the Constitution of the United States and entirely unknown to that body :

Whereas, In the remarks of the gentleman he asserted that the Senate of the United States was composed of men who were weak and sinful, and wanting in Christian grace ; and

Whereas, If these remarks were true, the persons so described were unfit to represent the several states or to frame laws for the people ; therefore be it

Resolved, That the committee on privileges and elections be instructed to summon before them at once the person who had offered the prayer, and compel him to prove the truth of his assertions or retract them.—*Inter-Ocean*.

"Two women were fined 40s. or fourteen days for throwing stones at Mr. John Burns' residence, and missing."—Western Morning News.

We must have efficiency.—Punch.

The good are never rendered arrogant by riches.—Indian Proverb.

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# SECULAR THOUGHT

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J. S. ELLIS, Editor.

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## FREE DISCUSSION THE GREAT REMEDY.

The world is full of perilous sophistries respecting marriage and divorce, which, we are confident, are mischievous only because they burrow in darkness and are permitted to do their deadly work unopposed. Let them be exposed to the light of discussion, and they will, they must, be divested of their baneful power.

—HORACE GREELEY.

## THE POLICE PRESS CENSORSHIP IN TORONTO.

The conviction of Albert Britnell, the well-known Toronto bookseller, on a charge of exposing for sale some recently-published novels is one that can hardly be allowed to stand. It is, like many other decisions given in our petty law courts, a decision that was arrived at by the aid of evidence given by most ignorant, incompetent and prejudiced police and other witnesses, by a magistrate who is apparently utterly incapable of subjecting evidence to either philosophical or judicial examination. The decision is about as valuable and just as one that might be given by a youthful Sunday-school teacher.

The "trial" of the case was a mere farce from beginning to end. Mr. Kingsford's own evidence was sufficient to show the absurdity of the charge that the books would corrupt the morals of those who read them. "'Three Weeks,'" said he, "was abominable. I am sorry I read every word of 'The Yoke.' I read that prostitute book. It made me sick."

Presumably, Mr. Kingsford is a virtuous and pure-minded man, and the reading of these books did not incite his mind



to lascivious thoughts. Had he been of a different nature the result might have been different. If so, it would only prove that the obscenity was in Mr. Kingsford's mental make-up rather than in the works he read.

By the Magistrate's logic, reports of proceedings in police and law courts should not be published for fear of inciting the readers to deeds of violence and robbery and drunkenness, even at the risk of punishment; and the Toronto *Telegram* should be severely punished for allowing its reporter to dress up its reports of the interviews of the "vags" and "drunks" with the magistrate in so comical a fashion as to make them attractive rather than repellant.

It is somewhat confusing, however, to note that, in answer to Crown Attorney Corley, Mr. Kingsford owned that he only knew one or two of the books "by reputation." So that, after all, his decision was based solely on the opinion of Kennedy, whose evidence proved his confidence, if not his competence as a literary censor.

In answer to Mr. Wilkie, counsel for Britnell, Kennedy said he censored the play "Three Weeks" when it was played in Toronto; but he was not acquainted with Shakespeare or Fielding or Smollett, nor had he heard of Shakespeare's sonnets. He had not read "Tom Jones" or "Tristram Shandy." Mr. Wilkie said "The Yoke" contained a great moral lesson—a profound warning, but Kennedy replied: "I don't think so. It's just calculated to raise the passions of the reader," thus directly contradicting the evidence given by Mr. Kingsford, who said that in him it raised only feelings of disgust.

"It contains descriptions of unchaste acts," said Kennedy. And then Mr. Corley explained the story of "The Yoke" to the magistrate. It was, he said, the story of a young man who, having "sinned" and contracted a dangerous disease, committed suicide.

Ambrose Kent, jeweller and J.P., was then called upon to give evidence. "I have glanced through these books for Mr. Kennedy. They are very immoral," he said. "Tend to cor-

rupt morals?" asked Mr. Corley. "I think so," answered Kent. "The effect of them upon the young is dangerous." To Mr. Wilkie the witness said he did not think there was any moral in "The Yoke" at all; but he had read very few of the "classics."

Now, in the whole of this trial there does not appear to have been a scrap of valid evidence given against the books. What real evidence was brought out told rather in their favor.

Kennedy said the books were "calculated" to raise the passions of readers; but the question is, did his reading of them raise his passions? If not, why should they raise those of other readers? Did they cause him any moral injury? Did they lower his moral tone? We imagine that would be a very difficult job.

Then, if Mr. Kent is correct, he is the real censor. He read the works "for Mr. Kennedy." And here, again, the question is, not what was his speculative opinion of their effect upon others, but what was their effect upon him? Did they injure his moral fibre? How could he know that "their effect upon the young is dangerous?" Did he try it?

It will be seen that all the evidence given was second-hand hearsay or entirely speculative, and would properly have been ruled out by a competent and impartial judge.

It is pleasant to note that Mr. Corley defended Fielding, and "reminded" (?) Mr. Kingsford that Fielding was "a great police magistrate, and did much to alleviate certain conditions in England. His books gave descriptions of conditions as they were in England at the time they referred to."

The magistrate having imposed a penalty of \$50 or 30 days' imprisonment on Mr. Britnell, Mr. Wilkie at once gave notice of appeal. When the appeal comes on for hearing, we hope there will be some sound and rational argument.

It seems an intolerable condition of things that a police constable should have power to walk into a book store, seize any books he may have been told are bad, and summon the bookseller before a police magistrate to have him heavily fined

or imprisoned on such childish evidence as that given in this Britnell case.

There is unquestionably a vast amount of immorality and resulting disease in modern society. That matters can be mended by stopping all public discussion or portrayal of the actual conditions is a dream of over-zealous religious bigots and a business for hypocritical sex-perverts.

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## INAUGURATION OF HYDRO-ELECTRIC POWER IN TORONTO.

The official inauguration of the Hydro-Electric power and light system in Toronto marks the beginning of a distinctly new stage in the development of the idea of municipalization. Toronto has had several not very pleasant experiences more or less in this line, and there are not wanting prophets of ill who predict as great a failure in the case of civic electric light and power as there has been in the city's handling of water-works and in its dealings with the Gas, Electric and Street Railway Companies. Undoubtedly there has been in all these cases a vast falling off in their actual working from what might have been achieved had there been more honesty and public spirit in their management.

The Toronto Hydro-Electric Commission, however, begins its career under the most favorable auspices. It has a clear and clean balance-sheet and the good wishes of the citizens to start with, and it will have, we believe, the active aid, not only of the mass of the people and the press, but of the Ontario Government in carrying its plans to successful completion, and making Niagara's power a substantial factor in the progress and prosperity of the Province.

In the case of the Toronto Waterworks, a vast expense has been incurred, most of which has been utterly lost ; and, after being on the verge of complete failure on many occasions and being the direct cause of an immense number of deaths from

impure water, the system is at the present time in such a condition of collapse that, though an immense sum of money is being spent on temporary repairs and the filtration plant, the whole system may need renewing before a fair supply of good water can be given to the citizens.

When the Waterworks Department was organized some thirty-five years ago, it was placed under the care of a certain alderman with a rather unsavory reputation for grafting proclivities. Since then there has been a succession of scandals in connection with it, not the least of them being that coal contract swindle in which the city was robbed of thousands of dollars by the contractor in collusion with civic officials.

In its dealings with the Gas Company the city has not been much more successful, and the greed of the company with the assistance of the Provincial Legislature and the connivance or indifference of the civic officials and people has placed it in a position to secure, in case the city wishes to purchase its plant, some millions of dollars which should have gone into its customers' pockets in the shape of reduced price of gas.

These and many other cases prove that Toronto is not very far removed in grafting power from Chicago, Philadelphia, St. Louis, and other notable centres of municipal boodling; and it is probably a knowledge of such facts that leads our citizens to prefer being robbed by a private corporation rather than by their own officials—a preference it is difficult to understand, though it was openly expressed at the time the Toronto Street Railway secured its charter by purchasing the votes of half the aldermen.

But the appointment of the new Toronto Commission seems destined to open up a new era of honest and capable administration of civic affairs. If the people will loyally support the new Commission and the Hydro-Electric Commission in their efforts to make the electric light and power supply of Ontario the success it bids fair to be for both efficiency and economy, they will undoubtedly achieve more for the cause of good government than has ever been accomplished before.



The success of the new Commission cannot fail to have a far-reaching effect on every other department of civic affairs, and not the least of its consequences must be an invigorated public spirit among the citizens themselves.

And it must not be forgotten that this success will be due to the ability and persistence of one man more than to any other cause. The Hon. Adam Beck is the one man whose untiring energy has kept the scheme afloat and in working shape under circumstances that would have caused a less determined leader to abandon it or to accept his "price" from the opposing companies.

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### THE TORONTO SCHOOL BOARD CHAIRMAN.

That Mr. Levee, the Chairman of the Toronto Board of Education, should refuse to resign his position after having been found guilty by Judge Winchester (after a lengthy inquiry) of using his position as a means of selling stock in a quack medicine company of which he was president and a large stockholder, is one of those events that serve to illuminate the low standard of honor and honesty now-a-days prevailing among prominent men in our civic affairs.

We need only mention one fact to show the character of the transactions inquired into by the Judge. To sell some of the shares in the medicine company Mr. Levee had asserted that the company had been paying six and ten per cent. dividends on its capital. Judge Winchester finds that such representations "were untrue, and untrue to the knowledge of Mr. Levee." And he continues: "I failed to find any resolution, either by the directors or shareholders, in the minutes of their respective meetings, declaring a dividend on the company's stock during the years 1907, 1908, 1909, 1910, or until about one week after the issue of *Saturday Night* making charges against Mr. Levee."

Men who are guilty of such practices as those proven in Mr. Levee's case are likely to do anything but inaugurate a good educational system in any city; and though it is said that Mr. Levee, under the strongest pressure, has finally accepted the inevitable and resigned the chairmanship, in our view the persons who continue to serve on the Board in his company will lay themselves open to grave suspicion.

And if anywhere examples of honor and honesty are needed, it is among those who have the management of our public schools.

## “The Crimes of High Finance.”

PAUL D. CRAVATH, successor to Elihu Root as chief legal adviser to Ryan, the New York capitalist, recently made an elaborate defence of the “trusts” and their methods of finance before a Y. M. C. A. meeting.

Mr. Cravath is the man who managed the deal between the Metropolitan Securities Company and the Wall and Cortlandt Street Ferry Company by which the franchise of the latter body was purchased for \$965,000, the sum actually paid being only \$250,000, and the balance being divided among a gang of swindlers who afterwards were compelled to disgorge their booty with interest under threat of criminal prosecution.

Mr. Cravath was also the manager of another deal, in which a sum of \$800,000 disappeared in the purchase by the same Metropolitan Securities Co. of the Central Crosstown Railway—a deal described by Mr. Choate as being “like the looting of the Chicago and Alton Railway Co. by a syndicate of its own officials and directors,” and in which, by manipulating the stock, a syndicate made a clear steal of \$15,000,000. In court, Mr. Choate said that Cravath was “the magician who caused the \$800,000 to disappear,” a remark Cravath answered, like a good trust apologist, by saying it was only “mud-slinging.”

Mr. Cravath is therefore a man fully competent to enlighten the lambs of the Y.M.C.A. as to the methods by which the corporations have reached their present commanding position; and what he says in their favor may be looked upon as the very best that can be urged in that line. He is a tall man, of fine presence and pleasing manners, and of great ability, and no doubt fully convinced his Y.M.C.A. audience that his one-sided story contained all the important points in the whole controversy. But, whether competent or not, the man who knows how to cause neatly a million dollars to vanish so completely that the United States Circuit Court could find no trace of it is a guide who, to say the least, is open to suspicion.

Mr. Cravath's main argument was illustrated by the case of the Beef Trust. Instead of being the cause of high prices, the Beef Trust has had the direct effect of lowering prices by their economic methods of work and efficiency of organization. The trust carried on its business on a margin of  $2\frac{1}{2}$  per cent. on its sales. Thus, it is not the trust, but the farmer and the butcher, who cause the high prices by their exorbitant charges.

Now, whatever we may say about the expenses of the butcher and the farmer, the principle is incontrovertible, we think, that the organization in financial control of the market is the one primarily responsible for fluctua-

tions in prices. A few butchers and bakers may become fairly wealthy, but their expenses do not vary excessively, and they are subject to great competition. Year in year out, the butcher must get his living by charging more for prime cuts than for poor ones, and if he cuts his joints badly or unprofitably his customers will soon punish his incompetence or greed. In many cases, too, as with publicans, he is often but a creature of the large dealer or wholesaler, an agent of the trust.

The farmer, too, is seldom in a position to oppose the agent of a great corporation on a question of prices, and to talk of his dictating prices is like putting the blame for a calm day on the sails of a windmill that cannot grind the corn.

### **"Relentless Combination" and a Corrupt Press.**

However Mr. Cravath may justify the economic business methods of the monopolistic corporations, a few remarks he makes here and there prove his consciousness of their real character. Here are a few sentences :

"Lest I be misunderstood, let me make it plain that I am not here to whitewash the corporations nor to deny that there has been great provocation for the popular anger against the great combinations of capital. The record of many of these combinations presents much to arouse the anger both of the thoughtful and the thoughtless. Combination, like most great economic forces, has been relentless, and the path of its progress is strewn with shattered hopes and wrecked ambitions."

"The evil effects of corruption in politics and of the use of money in influencing legislation have been appalling. The awakening of the public conscience, which began a few years ago, was sadly needed."

"I hold the unorthodox view that President Roosevelt was in reality a conservative force put forward by providence at the most critical period of the nation's history since the Civil War ; that his conspicuous qualities, which we in Wall Street are apt to denounce as faults, were really virtues, and gave him his peculiar hold on popular confidence and enabled him to stay the anger of an aroused people and keep the government in conservative hands until anger and passion should yield to common sense and calm judgment."

No one will suppose that a "relentless combination" will have any other object than to destroy opposition in order to accumulate profits. Then our apologist goes on to accuse the press of corrupt partisanship, accusing it of misleading the public by their scare headlines, often falsified by the following matter. Mr. Cravath says that in a public discussion he would give his opponent all the editorial and news pages if only he were allowed to control the headlines. We do not doubt that the average newspaper reader does take the headlines as fairly stating the case, and often does not

read what follows or misunderstands it if he does read it. And thus is public opinion formed. Our Toronto press is as unscrupulous and corrupt—and generally as ignorantly edited—as any we have ever heard of.

But it seems to us that all this is beside the mark. The best defence of the trusts lies in the fact that, notwithstanding all their misdeeds, they are but as flies on the great wheel of the economic mill. If the people want more beef and pork and bread than the farmers produce, they must pay the price the farmers can obtain in the world's markets; and if they will levy customs duties on importations instead of paying direct taxation for the expenses of their government, they must submit to still higher prices for their necessities, and thus boost the prices of the producers and the profits of the trusts.

If the demand is greater than the supply, trust or no trust, prices will rise. To indict the trust, you must show how it unfairly curtails the supply or boosts the demand; and though both of these things have been proved, we are still no nearer a remedy, except in showing that the fault finally rests with that gullible public which has yet to learn that the only rational reply to the methods of the trusts is competition by the co-operative combination of the consumers. Legislation may relieve the situation for a moment, but that it will recur is as certain as that the sun will rise again to-morrow.

### **The Masses Becoming Capitalists.**

In order to combat what he says is a misconception on the part of the public, the idea that the capital stock of the great corporations is held by a few individuals, Mr. Cravath gives some figures in regard to the holdings of the capital stock of some large corporations which are worth noting:

“According to the statistics prepared by the Interstate Commerce Commission, the outstanding bonds of the steam railroads of the United States aggregate about nine billions of dollars. Of these bonds, about one and a half billions, or about one-sixth, are held by the life insurance companies or savings banks of the State of New York. Inasmuch as most corporate bonds are in bearer form there is no way of accurately determining the distribution of the private ownership of bonds of that class, but every banker engaged in the marketing of bonds knows that the larger part of every issue of bonds which is not taken by the great institutions for the investment of the people's savings finally reaches the hands of small investors.

“I think, therefore, there can be no doubt that the great bulk of American railroad bonds are directly or indirectly owned by people of moderate means.

“The United States Steel Corporation has over 115,000 stockholders, with an average holding of about seventy shares each.



"The American Telephone and Telegraph Company has about 40,000 stockholders with an average holding of about sixty shares.

"Swift & Co. has 12,000 stockholders, with an average holding of about fifty shares.

"Of the 26,000 stockholders of the Atchison, Topeka and Santa Fe Railroad Company only about 400 hold more than 1,000 shares each, while more than 23,000 hold less than 100 shares each."

Now, these figures are so far misleading, that they are consistent with conditions the very reverse of those Mr. Cravath asserts that they prove the existence of. As a matter of fact, they are perfectly consistent with the well-founded belief that a very small number of great capitalists hold a controlling interest in all the large corporations, and the fact that, large as the number of shareholders may be, it is but a fleabite to the vast mass of the people.

Take the case of the United States Steel Corporation as Mr. Cravath gives it. The average holding of 70 shares each by 115,000 stockholders might be represented thus :

80,000 stockholders at 10 shares each . . . . .	800,000 shares
20,000        "        50        "        "        . . . . .	1,000,000        "
10,000        "        75        "        "        . . . . .	750,000        "
4,990        "        100        "        "        . . . . .	499,000        "
10        "        557,600        "        "        . . . . .	5,576,000        "
<hr/>	
115,000        "        75        "        "        . . . . .	8,625,000        "

We believe such a distribution of the shares to be far nearer the truth than Mr. Cravath's suggested idea. The fact is too well known, indeed, to admit of question ; and though it may please capitalists to show cases in which the general public have been permitted to enter the capitalistic ranks, it seldom seems to occur to them to show how the general public have participated in the immense profits made in the "mergers" spoken of, their participation in these having been confined to purchasing the stocks at inflated prices.

### The British Co-operative Movement.

The fallacy which underlies the advocacy of all such movements as ameliorating influences lies in the assumption that by slightly increasing the numbers of the predatory class some progress will be made towards a more general and equable distribution of wealth and the means of attaining health and comfort. It is as though the advocates of democratic institutions should propose, as a means of alleviating general distress, the increase of the classes of peers and preachers. Such schemes can only tend to reduce the means and opportunities of those supposed to be benefited by them, and for an obvious reason.

The only movement which appeals to us as containing the elements of radical and permanent improvement in the condition of the mass of the people is that which has made such immense strides since the Rochdale weavers started their "Rochdale Equitable Pioneers' Society" in 1844—67 years ago—with 28 members and a paid up capital of \$140. Although this small beginning was derided by many even of its founders' fellow workers, it was the germ from which sprang the immense institution now known as the British Co-operative Society, and it may be worth while to note the rules adopted by the infant society :

1. Cash terms both in buying and selling.
2. A balance-sheet once a quarter.
3. Profits divided in proportion to purchases, after paying capital  $3\frac{1}{2}\%$ .
4. Every member to subscribe for not less than four £1 shares, to be paid for at the rate of 3d. per week.

With little variation these rules are the chief rules of most of the Co-operative Distributive Societies to-day, and their violation has been the cause of almost every case of failure there has been.

The history of the Rochdale Pioneers may be taken as an epitome of the history of the whole movement on its distributive side, its membership of 28 having increased to 15,000, doing a trade of \$1,700,000, and making a profit of nearly \$300,000. Of its profits it spends annually  $2\frac{1}{2}$  per cent. upon education and donates to charities about \$1,000 a year.

The year 1862 saw the movement greatly developed, 400 societies being in existence, with 90,341 members, a total trade of \$12,500,000, and a profit of \$825,000. Such, indeed, was the growth that some central agency became necessary, and the English Co-operative Wholesale Society was established in an unpretentious manner in 1864. Since that time the continued steady growth of the movement is shown by the following tabular statement :

Year.	No. of Members.	Capital.	Trade.	Profit.
1866 . . .	244,072	.. \$ 5,230,550	.. \$ 22,313,380	.. \$ 1,861,535
1876 . . . .	508,967	.. 25,206,950	.. 99,605,270	.. 8,719,900
1886 . . . .	894,488	.. 48,737,360	.. 163,653,725	.. 15,350,555
1896 . . . .	1,534,824	.. 91,180,200	.. 299,758,175	.. 29,950,115
1906 . . . .	2,332,754	.. 151,289,045	.. 489,668,785	.. 59,874,975
1907 . . . .	2,414,085	.. 160,276,145	.. 528,588,495	.. 60,616,705
1908 . . . .	2,516,194	.. 166,224,900	.. 537,703,270	.. 58,643,235
1909 . . . .	2,585,293	.. 170,679,820	.. 544,261,320	.. 60,055,615

These figures show the persistently steady increase which there has been in the membership and the business done by the Co-operative Societies of Britain, and unmistakably point to a time in the not very distant future

when this great democratic combination will be the dominating factor in the trade and industry—and therefore in the politics—of Britain.

Instead of wasting their energies in the hopeless task of voting themselves into the political power which they think will give them control of other men's property and the products of other men's brains, they have been engaged for more than half a century in the profitable work of attending to their own business and doing as much of it as they possibly can do, and training themselves in the best methods of conducting it.

Comparing the two systems as far as the figures go, and regarding the ultimate object to be that of increasing the class of comfortably well-to-do workers, it must be apparent that the British Co-operative system utterly outclasses the plan suggested by Mr. Cravath and his compeers of high finance. The former has combined somewhere about one-fifth of the working population of the country in a movement which is in measurable distance of becoming the dominating industrial influence in the country. The latter has taken perhaps one-fifth of one per cent. (1 in 500) of the total population from the ranks of the "workers" and added them to the ranks of the loafers whose schemes of high finance have brought an economic civil war within the range of probability.

Socially and intellectually, too, the Co-operative movement stands far ahead of any other means hitherto designed for the betterment of the condition of the masses. Take the case of the Plymouth Society as a typical example. Its membership in 1902 numbered 36,000, representing a total population of about 150,000. Their deposits amounted to \$2,002,800, on which interest at 5 per cent. per ann. is paid, the deposits being withdrawable on short notice. There is a penny bank, with deposits amounting to \$80,000, and a women's provident club has deposits of \$7,500. Facilities are given to members for the purchase of their own houses, ninety-eight per cent. of the purchase-money being sometimes advanced by the society. The society has a large hall and a smaller hall for lectures. Its great and well-fitted bakery is a landmark for miles around. It spends over \$10,000 annually on education, having an immense library, with several branch reading rooms, and maintains classes in educational subjects, shorthand, typewriting, etc.; and it supports a fine orchestral band and a junior choir of nearly 150 voices. It pays an average higher rate of wages than private firms, and a bonus on wages amounting to about \$15,000 a year. In 1908 its trade amounted to \$3,953,000, and it returned to the members in cash the sum of \$350,000 and contributed about \$5,000 to charities.

Finally, when we remember that the total trade of the Co-operative societies of Britain in 1909 amounted to over \$540,000,000, and that the business is managed by the members themselves, many of them devoting much of their spare time to the work, and being elected on the popular

principle of one vote for each member, we may comprehend what this great movement has done to train the workers of Britain in business methods, practical economics, and the arts of administration, public speaking and debate. And it will also be understood how much has been done to put into practice the democratic motto, "Each for all and all for each," and the Co-operative motto, "The best way to help yourself is to work with your neighbors for the common benefit;" and to educate the Co-operators in all those qualities and arts that go to make intelligent, capable, public-spirited citizens.

We venture to say that no other organization the world has ever seen has had so strongly exemplified the ear-marks of final success—present usefulness and efficiency and steady and uninterrupted progress—as has the British Co-operative movement. And, for the object to be attained, no existing organization, and no modification of any such organization, gives promise of even approaching any like results,—least of all, any modification of the "high finance" institution lauded by Mr. Cravath.

## The Swinging Pendulum.

Drift Towards New Reverence for the Rights of Man.

BY HENRY C. NILES, YORK, PA., IN PHILA. "PUBLIC LEDGER."

THE oscillatory tendency of human affairs has been often noted. The swinging pendulum must stop and then recede. But the average man, braced for the present direction, considers it perpetual; and, at the turn, becomes the victim of his own habitual momentum. It is hard to keep up with the times, but harder yet to catch on when there sets in the revolutionary sweep.

So much of philosophizing. The seventeenth century saw the full tide of autocratic power. The monarchs and their favorites, feeling sure of the permanence of their divine title to oppress, failed to note the eighteenth century's turn towards the rights of man; and many haughty empty heads dropped into the basket at the flash of the blade of the guillotine. Bodies of men seem incapable of giving much attention to more than one subject or line of endeavor at one time.

A century and a half ago, in America, the supreme subject of thought, discussion and action was the establishment of representative free government upon a constitutional basis, so guarded and buttressed as to be eternal. The quickest minds, the most delicate consciences, and the clearest-eyed patriots of all time gave their undivided attention to the paramount



duty of improving to the utmost their great opportunity of establishing legal freedom in the wide new land.

The generations which have followed relied upon the permanence of the inherited impulse, and turned to other things. The frame of government was considered complete, and the most brilliant, aggressive, forceful men for now these hundred years have disdained statecraft except as a department of business and a help in the development of industrial wonders and commercial monstrosities. The crest-borne fortunates, as those of old, are convinced that this prosperity of theirs is bound to run on for ever.

The Government, braced by checks and balances, lest inconsiderate popular violence should menace freedom, is in the hands of the servants of the plutocracy. These are trained to marvellous expertness in manipulating the vices and follies of the common people for their exploitation. But the back swing of the pendulum has begun. We are turning toward real as well as theoretic equality, and toward the restoration of the rights of man to the same plane of respect and guarding as the rights of property. Even in Pennsylvania there are heretics who secretly doubt the divine right of trust magnates to manipulate tariff duties for the further swelling of their millions, the alleged incidental benefit of the working men.

The philanthropic wisdom is no longer universally conceded to be inerrant which taxes diamonds 10 per cent. and droppeth like the gentle dew of heaven with 150 per cent. upon the "short and simple flannels of the poor."

The spirit of Lowell's parable is current. In that great picture of the visit of Christ to modern men is painted the pomp of church and State; and, prominent everywhere, "He saw His own image high over all."

"And in church, and palace, and judgment hall,  
He marked great fissures that rent the wall,  
And opened wider and yet more wide,  
As the living formation heaved and sighed.

"Have ye founded your thrones and altars, then,  
On the bodies and souls of living men?  
And think ye that building shall endure,  
Which shelters the noble and crushes the poor?"

Then Christ sought out an artisan,  
A low-browed, stunted, haggard man,  
And a motherless girl, whose fingers, thin,  
Pushed from her faintly want and sin.

These set He in the midst of them,  
And as they drew back their garment hem  
For fear of defilement, "Lo, here," said He,  
"The images ye have made of Me."

The present serious thought is for sane corrections of the preventable wrongs resulting from social and political evil. The swinging of the pendulum is toward the revivification of our governmental institutions by a new reverence for the rights of the average man. He who runs may read; or according to another version, he who readeth may run.

BOOK NOTICES.

**THINKING FOR RESULTS.** By Christian D. Larson. Progress Co., Chicago. 132 pp. 16 mo., cloth boards, no price given.

This is a typical New Thought booklet. Starting out by asserting that: "man can change himself, improve himself, recreate himself, control his environment, and master his own destiny, is the conclusion of every mind who (sic) is wide awake to the power of right thought in constructive action," we are led through a maze of sentences that badly need an interpreter to the conclusion: "Therefore in all our thinking we focus all the actions of mind upon the unbounded possibilities that are inherent in ourselves, that are inherent in all things, that are inherent in the vastness of the cosmos." If we could succeed in this we should no doubt be satisfied, but on p. 81 we come across this bit of wisdom:

"To find fault with what you have done is to belittle yourself; in brief, to place a wet blanket, so to speak, over your hopes and aspirations. Instead, you should think of your work as very good considering your present development, but you should set your whole heart and soul upon the attainment of something far superior. Think constantly of your work as being susceptible to perpetual improvement. Then proceed to make that thought come true, and you will positively succeed."

It should be easy to "make that thought come true" if man possesses the powers our author attributes to him, but what is the thought involved here? It seems to be the very rational one of "perpetual improvement"—or eternal imperfection; and it needs no New Thought philosophy to assure us of its truth. And it would seem, after all, that such a conclusion puts a very decided extinguisher on the idea that man can control his own destiny, and other stuff of that sort.

**PROF. HAECKEL'S ANSWER TO THE FALSEHOODS OF THE JESUITS, CATHOLIC AND PROTESTANT.** 48 pages, no price given. Truth Seeker Co., 62 Vesey St., New York City.

In this elegant pamphlet the Truth Seeker Co. has given us: (2) A condensation of Haeckel's answer to his Christian slanderers, translated by Mr. Thomas Seltzer, illustrated by four finely-printed plates; (2) Haeckel's "My Church Departure," translated by Mr. T. B. Wakeman; (3) A reprint of Mr. Joseph McCabe's article in the *Literary Guide* on "Haeckel's Embryo Drawings," illustrated by a portrait of Mr. McCabe and a bit of comedy in the shape of a double-page photo-engraving entitled "Exterior Evidences of Kinship—Two Primates," being a photograph of Cardinal Logue, Catholic Primate of All Ireland, placed beside a photo of another "primate"—*Anthropithecus calvus*, commonly known as the Bald-headed Chimpanzee. The frontispiece of the pamphlet is a very fine photograph of Haeckel. Send 25c. to the Truth Seeker office, 62 Vesey Street, New York, for a copy if you desire the real facts concisely stated of Professor Haeckel's alleged falsifications of embryonic pictures.

## Teaching Morality in the Public Schools.

The teaching of morality has always appeared to us to be an extremely difficult matter ; and, until some definite idea is arrived at as to the basis of ethics and the objects to be attained by the teacher, it must be difficult to gain such a consensus of opinion as would render possible the adoption of any general scheme.

Religion and morality have always been more or less united. While it may be the fact that dogmatic theology has no immediate connection with morality, and while it may be true that, in its effects, theology is by no means a moral agent, it is also true that, as time brings the inevitable evolution to religion, theologians are more and more compelled to emphasize the moral aspect of religion as its *raison d'être*.

Our notion is, that all that is at present possible in the direction of real morality can be imparted by competent teachers during the exposition of historical and biographical literature, of hygiene and physiology, and other branches of science, and more especially by the example of the teachers' own conduct, without any special lessons in sex morality.

Truth and honesty, cleanliness in body, speech and mind, earnestness and sincerity, and other good principles, may all be emphasized far more effectively in the concrete examples afforded by historical biography than by any special series of set lessons ; and the proper care of the bodily organs would necessarily form part of a fair rudimentary scientific course.

### The Ontario Educational Association.

The difficulty was well illustrated by a discussion which followed the reading of a paper by Mr. W. T. Whale, of Goldstone, who " emphasized the importance of example in the teaching of morality in the public schools," at the session of the Ontario Educational Association, on April 19, when, in the midst of a very animated discussion, the chairman (Dr. White) called " Time ! " and a resolution was adopted favoring the teaching of sex hygiene in the schools, " by properly constituted authorities, the details to be left to the Education Department."

One speaker, Mr. Langston, defended the teachers. " For heaven's sake ! " he cried, " don't load all the responsibility upon the poor trustees. There are members of the cloth here, and I want to say that they have not done their duty in this matter."

A loud laugh greeted the remark of the chairman, that he thought " nine-

tenths of the clergymen were unsuited to teach such subjects in the schools."

If we consider that the great object of religion is to make people "good," moral, or better fitted for their heavenly home, one would imagine such a remark as this the most damaging that could be made on the work of the preachers.

Then, as showing the difficulty of this subject, Mr. White said that "there might be only one man in a city, there might be only one woman, who could present the subject and not do more harm than good." That is the point. Such is the atmosphere in which the youths of our day are brought up, and such the actual state of morality among the people from whom they insensibly acquire their ideas of right and wrong, and their duties to themselves as well as to society at large, that such a subject could not be handled by even the most competent persons without the gravest danger that more harm than good would result.

### What Are the Facts?

"Startling and sensational revelations of immorality among the school children of the city and province" is the way the newspaper reporter describes the discussion that followed Mr. Whale's paper. The leading speaker in it was the Rev. Lawrence Skey, rector of St. Anne's Church, Toronto, who is said to have electrified his hearers in his ten-minutes' address, of which the following is a summary:

"We will have to do in the schools what the parent cannot or will not do—teach our children about the origin of life, the mystery of birth, and the sacred laws of reproduction, and the degradation that will follow if there is abuse of these vital organs. . . . Diseases among boys and girls of ten years; girl mothers of thirteen and fourteen; the practice of self abuse widely prevalent among boys and young girls, just coming into womanhood who, because of ignorance at that critical time, do something that affects their whole future life. . . . Parents tell me they want their boys and girls to remain innocent, and I feel like saying 'poor fools!' That boy knows more than the father thinks he knows, and that girl too! They know the devil's low half truths instead of God's whole pure truths! . . . I know that when I went to school self-abuse was practised to an enormous extent, and I have every reason to believe that the same is true to-day. Why, the other day a young man in Goderich was sentenced to be hanged because he committed murder. This young man is what is called a sexual pervert, and I venture to say that no one ever told him about himself and the degradation that would follow if he practised an evil habit."

Mr. Skey concluded by advocating the teaching of self and sex subjects



in the public schools by carefully chosen men and women. Such lectures should be given in every school at least once a year.

"I agree with all Mr. Skey has said," said the chairman, Dr. White, "and I could inform him of even more serious conditions which have come under my notice as a medical man—things which would startle you as they startled me when I first discovered them."

Dr. Jennie Gray then made a brief address showing that the ignorance permitted is fatal to the individual good and the good of the state.

She backed up her statements that there was a great need for moral teaching by citing specific cases which had come under her personal notice. One girl in the Industrial School of only 15, was in a terribly diseased condition. After leaving school that girl had associated herself with some boys and girls and became unmanageable by her parents. The other case was that of a girl, also diseased, who was a mother at fifteen. She had been out of school a year and had been working in a department store. She was only one of a band of ten young men and women who were guilty of gross immorality.

Now, while we cannot help feeling that there is a large amount of exaggeration in the statements of Mr. Skey, we need not attempt to assert that there is no need for some remedy for the evil that undoubtedly does exist. Our firm belief is that no amount of "moral" instruction will have any appreciable effect while the present social and economic conditions remain as they are; and that they can only be very gradually changed and improved seems certain. And it seems to us equally certain that "morality"—sex or otherwise—can only be effectively taught when based upon a strictly utilitarian foundation. If the boys and girls in the schools to-day are so generally guilty of sex immorality as Mr. Skey asserts they are—we don't believe he has the means of proving his assertions to be true—they can only be weaned from their bad habits by a clear demonstration of the evil effects of those habits upon themselves.

Even then, our observation teaches us that there are many young men and women who would disregard the plainest lessons for the gratification of their passions. "Virtue is its own reward" is to them a meaningless jumble, fit only to be copied beside that other ridiculous motto, "Honesty is the best policy." They know different. Their philosophy and their observation teach them—to their satisfaction at least—that in following their inclinations they are only boldly doing those things that most of their reputedly virtuous fellows are doing or would do if they were not too cowardly—too subservient to the laws of Mrs. Grundy.

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If thou wouldst be borne with, bear with others.—*Fuller.*

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At Hempstead, Texas, died a few days ago Dr. Edmund Montgomery. Probably there was some mention of his death in the local papers of the community, in which he was a well known citizen, but the writer of this article has seen no reference to the event in any journal, yet Dr. Montgomery was the author of original scientific and philosophical works, some of them written in English, others in German, which are in all the great libraries of the world. In his fields of thought he had an international reputation. He wrote on "Theories of Knowledge," "Our Ideas of Time and Space," "The Formation of So-called Cells," "Vital Organization," "The Unity of the Organic Individual," "The Dual Aspect of Our Nature," "Protoplasm of the Muscles," "Transcendentalism," "Vital Motility," etc.

Dr. Montgomery was for years a regular contributor to *Mind*, (London) the greatest of all philosophical periodicals, the *Popular Science Monthly* and the *Boston Index*, among others in this country.

Dr. Montgomery was born in Edinburgh, Scotland, in 1835, of Scotch parents. He was taken to Paris in care of a French nurse so early that the first language he learned to speak was French. At nine he was taken to Frankfort, Germany, where, educated in German, he began early the study of the sciences and philosophy.

He was acquainted with Feuerbach and at Heidelberg he attended the lectures of Moleschott and Kuno Fisher. He used to see Schopenhauer, with his poodle, daily, and was much interested in the philosopher of pessimism. At Bonn he attended Helmholtz's famous lectures on the "Physiology of the Senses." He studied at German universities—Heidelberg, Berlin, Bonn.

Wurzburg (where he became M.D.), Prague and Vienna. He wrote in German a reply to Kant's "Critique of Pure Reason," at Munich in 1871. From 1860 to 1863 he was a lecturer on Physiology in St. Thomas hospital, London, where the effects of a dissecting wound put an end to his work in that institution, where he used to meet and converse with Darwin.

For six years he practised medicine at Madeira, Mentone and Rome, and in 1869, with a competence, he retired to give his whole attention to science.

In 1871 he went to Texas and bought the Liendo plantation, paying for it \$40,000. In a letter to the writer he wrote: "The first seven years here in the South were devoted to laborious biological research; no writing at all."

Dr. Montgomery's wife was Elizabet Ney, a grandniece of Marshal Ney of France. She aquired reputation as an artist and designed and executed some of the finest pieces of sculpture in the state capital at Austin.

Late in the eighties Dr. Montgomery, by request, sent a paper to be read before the "Concord School of Philosophy," whose program that season included lectures by Dr. W. R. Alger and Dr. W. T. Harris, whose terminology caused no little merriment among those unacquainted with scientific and philosophic thought. In the *Boston Record* from some bright reporter appeared the following, indicating the impression Dr. Montgomery's paper had produced among those not so much interested in the thought as they were confounded by the language:

"A Texan has floored the Concord crowd,  
Sing high, and sing ho! for the great Southwest;  
He sent 'em a paper to read aloud,  
And 'twas done up in style by one of their best.

"The Texan, he loaded his biggest gun  
With all the wise words he ever had seen,  
And he fired at long range with death-grim fun,  
And slew all the sages with his machine.

"He muddled the muddlers with brain-cracking lore,  
He went in so deep that his followers were drowned,  
But he swam out himself to the telluric shore,  
And crowed in his glee o'er the earthlings around.

"Envoy.

"O Plato, dear Plato, come back from the past!  
And we'll forgive all that you e'er did to vex us,  
If you'll only arrange for a colony vast,  
And whisk these philosophers all off to Texas."

In scientific and philosophical circles the paper attracted wide attention, and is included among his published writings. Dr. Montgomery was in personal appearance as handsome and impressive and in manners as courtly and courteous as he was intellectually brilliant.

### A NATURAL BEGGAR.

As with all true natural beggars and grafters, the first effect that seems to have been produced on Salvation Army Booth when he heard that Carnegie was giving \$10,000,000 to forward the "peace" movement, was one of envy and greed: "Oh, what would I do if I could only get some

of that money!" he said. "I only wish Mr. Carnegie would give me a chance before I die!"

Like a police court wastrel, he cries, "Oh, give me another chance!"

And what would he do if he had another chance? He would found a "University of Humanity," with centres in London and New York, where "the lowest might come in thousands and learn the lesson of forgetfulness of self!"

Carnegie is not likely to be caught by this humbug.

### "A GOD OF LOVE."

One of the most remarkable features of recent theological development is the transformation of the old Jewish God of War and kingly power and majesty into the Theist's Fatherly God of Love. Consistency, of course, never goes with any sort of Theology; or, if it did go any way, it would soon kick Theology into the gutter. So that we never hear the Revivalist exhorting us to "Come to the all-loving Father!" without expecting to hear him follow it up with, "But if you won't accept our Christ, you'll be damned to all eternity!" And we naturally begin to wonder how it is possible for an all-loving Father to turn so soon into an all-destroying Fiend. But with the New Theologians, the Unitarians, the Universalists, and other cultured Theists, who make a grand parade of their newly-made "God of Love," and who are supposed to be more cultured and more rational than their working-class brethren of the Salvation Army and other gutter and street corner preachers, it is strange that the idea never seems to strike them that a God of Love is no better than any other sort of God. For if he loves all of his creatures equally, he must be impartial, and cannot interfere without favoritism; and if he specially loves "us," what sort of a God is he for others?

It never seems to strike them that to talk of an infinite god is the sheerest and most ridiculous nonsense; for, unless the finite can grasp the infinite—which seems manifestly impossible—one can have not the slightest ground upon which to form any opinion about it at all; and to discuss a matter which is altogether beyond your comprehension seems very like lunacy.

The national census in England never includes a religious enumeration. The Nonconformists object to it, claiming that the resulting figures would be misleading and incorrect. A Baptist minister, Rev. W. L. Gibbs, states that in a religious census held in Australia a few years ago, the following were some of the answers given: Calithumpians, Admirer of Nature, Pessimist, Unprejudiced, Believer in Facts, Brotherhood of Man, Moralism, No Christian Seeker, Philosopher, Belamyite, Fatalist Gathered unto me, Experience, Saint, Do Good, Nurtured in the Admonition of the Lord, Ecclesiastes VI., Ephesians II., 8; Hardshell Baptist.



## Our Contemporaries.

### OUR MASTERS.

(From the Montreal Herald.)

In any of the memoirs of the period whose end began in 1789—which Mr. Norman Murray prefers to call the year 1 of the French Revolution—one is sure to come upon a very interesting and very pathetic story of what happened to some excellent person and his probably still more excellent family. In its ordinary telling, the story begins with an account of the graces of some young fellow who wins his way at court, who marries the charming niece of this or that highly regarded personage, and who gets from the king, as a wedding present or some other seasonable gift, a property briefly described in terms of villages or towns. The young couple go out to the neighborhood, build or buy themselves a chateau, and proceed to put the value of their franchise to the test. At first, while their wants are few, they get along pretty well, and there is the prettiest kind of picture of the townsmen and peasants obeying the behest of their royal master and providing the money needed for the new household. The king has given these villages, that is to say the property of these villagers and the fruits of these villagers' labors, to the beneficiary of his high pleasure, and there is the end of the argu-

ment. The franchise is perpetual. Presently, the change invariably comes and almost always comes soon, the habit of luxury grows with what it feeds upon, new fields of expenditure are opened, the need of more money becomes pressing, and there begins a series of expedients for getting more and more and more money, which the people of the villages have to pay. They always paid. There was no use disputing the matter; the lordling had direct authority behind him, and he had the advantage of learning from the others of his class by what means they had contrived to take the last penny from their villagers and get the villagers used to it. The pathetic part of all these stories comes at about the time when the villagers, sadly deficient in ingenuity, began incontinently stringing the aristocrats to the nearest lamp posts, burning their houses, and in various other rude and crude ways making them feel that their presence was no longer welcome, thus giving evidence of rank ingratitude, which brought pain to the hearts of the men who knew how useful was the role they played, and who could not see how France would get on without them or they without their revenues.

In the modern world in which we live such things do not happen. No-

body, nowadays, wants to be bothered with a village or two. Instead, one gets a franchise for a public service corporation, which will have to do with a city population. After that the process is not unlike. The poor civilians are compelled to pay more than they need, say for gas, or for electricity, or for street car fares, but there is never any use their complaining, for it is always made perfectly clear that even if they are being robbed there is ample legal authority for doing it that way. Presently the vested right to extort more than a service is worth is turned, again with full sanction of law and with the support and encouragement of the best people and the solidest institutions of the country, into fixed capital in the form of watered stock, which must be fed with dividends, and the people must pay the dividends. How, then, can rates be reduced? It is manifestly absurd. In those old bad days in France there was a fellow named Turgot who tried to save the aristocracy from its impending fate by teaching it to be decent to the people on whose blood it fed. They soon chased him from office, and put an end to his meddling interference. In our day we have made Turgot an institution, and call him a Public Utilities Commission; but do our overlords love him any more? Not they. Flaunting in our faces the charters they got from ourselves they defy the Commission, hale it to court, and go right on raising their dividends and otherwise doing as they

please. And, so far, it must be admitted that their villagers have been very patient.

### CENSORS WITHOUT KNOWLEDGE.

(From the Toronto World.)

"Some of Whittier's poems are blackguardly enough to be destroyed," said Magistrate Kingsford, in disposing of a prosecution for exposing for sale obscene books. No doubt Mr. Kingsford meant some other poet than the gentle Whittier, but even so, his comment robs his penalties of all their force. Judgment from an authority who does not know enough about English literature to prevent him characterizing Whittier as blackguardly, will command little respect, even if it does not inspire that dangerous attitude towards judicial process known as contempt.

Like master like man, and when the magistrate on the bench so far commits himself in spite of the protests of a well-read crown attorney, one need not expect very intelligent or consistent action from the staff inspector.

The World and other newspapers have called the attention of the staff inspector to much worse books than those he has proceeded against. But he seems disinclined to take action except where the publicity given the volume attacked is likely to benefit the publisher who holds the copyright. One book which was seized had been selling for four years without protest. After that time the revival of interest due to a prosecution will be very welcome. For it is

to be noted that nowhere else in Canada but in Toronto has any step been taken to prohibit it. In Toronto where our police magistrates consider Whittier blackguardly, anything may happen to the book trade.

The World called specific attention to passages in Byron's "Don Juan," which are much worse than anything the staff inspector has brought up in court, for they are on sale in every bookstore and accessible at cheap prices to all. The Evening Star thinks we are as guilty as the bookstores which sell "Don Juan," in calling attention to it, and consider it "just as bad" as the books the staff inspector has seized.

The Globe thinks we are "fostering a Byron boom," and declares that "Don Juan was none too decent for people a century ago." It is impossible to imagine the language which our police magistrate would apply to "Don Juan," when Whittier is denounced by him as blackguardly. But why the hesitation of the staff inspector about seizing this fearful piece of depravity of which our second greatest poet, as some rate him, was guilty? The Globe and The Star have declared its wickedness, and we have indicated where the wickedness is to be found. Must we really conclude that, as Shakspeare phrased it, "the law is an ass," or that the staff inspector only seizes books when the notoriety thereby occasioned becomes commercially profitable to individual publishers who hold copyright?

Those immaculate contemporaries

of ours, The Globe and The Star, who never read "Three Weeks," and much less "Don Juan," may rest assured that we have no desire to introduce purulent literature to their notice. Our wish is to have a sensible law sensibly administered, and we have neither the one nor the other at present.

The bookselling trade is at present at the mercy of the police, whose magistrate is so ignorant of English literature that he considers Whittier blackguardly. The whim or caprice of any informer may be the occasion of having any of our respectable booksellers haled before a court and fined, or even imprisoned, for having upon his premises a volume which no one up to the time of the seizure had known to be under ban.

We have already appealed to the minister of justice to establish some reasonable censorship and to serve some reasonable notice on the booksellers, through their trade journals or otherwise, of forbidden books. There is no difficulty about obscenity. But puritanical standards which are not concerned with obscenity at all, but with problems which permeate the whole range of literature and art, are surely not to be imposed upon policemen acting on the inspiration of informers or magistrates who denounce Whittier as blackguardly.

— . . . —  
He (in full uniform)—I love the smell of powder.

She (delightedly)—Oh, do you? Don't you think the violet scent is the best?

# SECULAR THOUGHT

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J. S. ELLIS, Editor.

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## FREE SPEECH.

The right of free speech is the priceless gem of the human soul. . . I regard Comstock as infamous beyond expression.

—INGERSOLL.

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## A MODERN PREACHER-PROPHET.

It is always amusing, if not very profitable, to listen to a preacher who professes to reconcile science and theology. If you cannot agree with what he says, you may understand that he means well—that is, for church and theology, if not for science and truth. And you may bet your last dollar that almost every statement he makes will be either ridiculously absurd or manifestly false.

The Rev. Dr. R. S. MacArthur, of Calvary Baptist Church, New York, came to Toronto to preach the baccalaureate sermon at the Convocation of McMaster Hall on the 10th of May. We note his concluding idea first, because it gives the key to his whole sermon :

“ Science is no longer opposite to religion, and only the narrow scientist and bigoted churchman believe so. There is no opposition between Genesis and geology, although there may be a difference in the interpretation.”

At first sight, it may seem strange that a man who has so “ broadened ” that he is willing to consider Science the “ handmaid of Religion ” should descend to the coarseness of dubbing his less advanced fellows “ narrow ” and “ bigoted.” But it is clear from his dictum regarding Genesis and geology that Dr. MacArthur is a victim of theological sophistry of the very crudest type, and that his opinions upon other questions are consequently of little value. It may be true that “ the House of Lords must be ended or amended,” and that “ the Anglican Church and Scotch Kirk must be disestablished.” Anyone who reads the daily papers could easily evolve an unending variety of this sort of Goldwin Smithian philosophy, and with as much authority ; but that “ the two institutions of Britain that will last for ever are Oxford and Cambridge,” may well challenge dispute without



cavillng about the "for ever," which seems to us to take the discussion a trifle too far.

That these two universities have undergone great transformations during recent decades, and that they will inevitably undergo still greater changes in the future, are facts which cannot be denied. That they will long retain their place at the head of Britain's educational system, after the passing of the power of that hereditary aristocracy which has been hitherto their mainstay and pride, is doubtful, and can only be conceded if we allow that they may be so radically changed as to meet the new conditions that are certain to follow the political and ecclesiastical changes now imminent. In other words, instead of being the training-ground of a hereditary aristocracy and its chief support, a dominant church, the universities will have to become the crowning glory of a great national system of education and culture.

But where shall we find the reconciliation of Genesis and geology? Since the day, about half a century ago, when Hugh Miller shot himself through the mental alienation caused by his efforts to solve the problem, many men have made similar attempts; but most of them are open to the suspicion of being dishonest bluffs or the work of scientifically ignorant men. Dr. MacArthur's attempt seems to come in the former class, for he must know that, if different interpretation is to be the basis of settlement, it will not be the facts of science, but the myths of theology that must be differently interpreted—or given up, speaking more rationally, as both history and science.



### "MAN NO KIN TO THE MONKEY."

When William Jennings Bryan was in Canada a few weeks ago, he once more re-hashed his old sermon against infidelity, with which he delighted his aristocratic and scholarly Toronto audience in the University Convocation Hall four or five years previously. His sermon—the telling point of which was his assertion that, if scientists claimed kinship with monkeys they should not include him in the relationship—was said by some of our Toronto newspaper philosophers to be "a near knock-out blow in the solar plexus of the Evolution theory."

The idea that a man of William Jennings Bryan's capacity—we mean mentally, not paunchically—could knock out any scientific theory is an intensely funny one; but the Toronto *Telegram* out-does itself in clownishly pandering to its religious supporters by describing a lecture by Professor Hordlicha, anthropologist of the Smithsonian Institution at Washington, given before the Ontario Dental Association in Toronto, as "another in about the same spot!" Dr. Hordlicha's "knock-out blow" seems to be

a theory that the monkey is of recent origin, if not of more recent origin than man.

The *Telegram* writer's scientific knowledge being of that very common kind which regards Evolution as simply meaning that man is a descendant of the gorilla or some other of the existing species of monkey, Dr. Hordlicha's hypothesis that that may not be the case appeals to him as at once demolishing Evolution.

He has probably never read a word of Spencer, of Darwin, of Huxley, and least of all of Haeckel, and yet he has no doubt that Dr. Hordlicha's theory has given the quietus to Evolution, utterly regardless of the fact that Dr. Hordlicha's subject was treated altogether from an Evolutionary standpoint !

In describing the evolution of the human teeth and jaw, in an address before the Ontario Dental Association, at Toronto, on June 1st, Dr. Hordlicha said they were different from any of the monkey kind. A change of diet away back in the remote ages was the cause of the change in the human jaw. The canine and molar teeth grew smaller when man began to eat grain. In those old days woman could not admire that "fine, masterful chin" on the man of her choice, for in truth he had none. Primitive man was chinless. But don't run away with the idea that it was a sign of low intelligence, for it simply showed that his teeth were large and his dental arch broad. As the teeth grew smaller the dental arch receded—that's why we have chins. As the human race proceeds the teeth will become smaller and more irregular ; in fact, at the present day among the cultured classes the tooth space is perceptibly smaller and the teeth more irregular. As time rolls on man may become almost if not quite toothless, and the shape of his skull will change, enlarging laterally.

Now, if the foolish and ignorant *Telegram* writer had asked Dr. Hordlicha whether he himself considered he had given Evolution a knock-out blow, he might have felt pretty small at the reply he would have received, but he might have saved himself from the humiliation he must have felt when some more intelligent friend told him of his childish absurdity. For, apart from the fact that Dr. Hordlicha's address was essentially an Evolutionary one, no scientist to-day holds the theory that man has descended from any of the existing apes. As Prof. Haeckel says in his "Evolution of Man":

"The actual *Hylobates* [the gibbon] is nearer to it [the hypothetical common ancestor of all the Primates] than the other three existing anthropoids. None of these can be said to be absolutely the most man-like. The gorilla comes next to man in the structure of the hand and foot ; the chimpanzee in the chief features of the skull ; the orang in brain development ; and the gibbon in the formation of the chest. *None of these existing anthropoid*

*apes is among the direct ancestors of our race ; they are scattered survivors of an ancient branch of the Catarrhines, from which the human race developed in a particular direction."*

It seems unfortunate that a mania for " smart " writing or the necessity for earning board-money blinds men to the radical dishonesty involved in putting out such misleading statements upon subjects with which they are quite incompetent to deal, when an outlay of but a few cents and a very few hours of careful reading would save them from committing such infantile solecisms as those we have noticed.

## HAECKEL EFFECTIVELY ANSWERED.

And here is a curiosity from a writer of a slightly better calibre, if of no more knowledge—the review editor of the *Toronto Mail and Empire* :

### WHAT IS THIS UNIVERSE ?

On the Continent of Europe some thirty churches have been founded to worship Haeckel's " Mighty Atom." Since man began to seek an explanation of the universe, the vast majority of philosophical thinkers and teachers have been dualists—believers in spirit and matter as distinct and separate entities. But such theories as Idealism, Pantheism, and Materialism paved the way for a systematic formulation of Monism. And Dr. Ernst Heinrich Haeckel has sought to popularize monism by publishing his views in cheap editions and by using language that the many can understand and appreciate.

As the illustrious Virchow had steadily opposed the doctrine of evolution as presented by Darwin, this theory made little headway in Germany until it was championed by Haeckel.

His transition to Monism followed. In this theory he seeks to establish a meeting-ground between materialism and idealism by maintaining as the root principle of the universe a universal and changeable substance. He makes it understood by his readers that he absolutely denies God.

Dr. G. Ph. Marcus, in his " What Is the Universe ? " (translated by Robert W. Filkin and published by Funk and Wagnalls Company) replies so pointedly and effectively to Prof. Haeckel that this work is strongly recommended to sincere and thoughtful readers.

No doubt the " sincere and thoughtful readers " who take the reviewer's word as gospel and purchase the book of Dr. Marcus will tell their friends that Monism, like Evolution, has received a knock-out blow at last.

## THE DR. WORKMAN HERESY TRIAL.

Modern Christianity seems to be getting more demoralized and more crazy with every decade, and each new heresy trial only serves to throw a stronger light on the craziness. Dr. Workman's heresies have been the fountain from which torrents of angry disputes have flowed during the last dozen years, and one can only wonder at the fatuity which has permitted the Methodist Church authorities to again disturb the source from which

has already arisen so much trouble. Dr. Workman had been comfortably disposed of in a berth at the Wesleyan Theological College, Montreal, and might have remained there for many years, doing perhaps more good and no more harm than the other professors, had he not been routed out by some meddlesome bigots.

Dr. Workman's volume, "The Old Testament Vindicated," with introduction by Chancellor Burwash, who narrowly escaped trial also, originally scented the trail for the heresy hunters. At the time it seemed a ludicrous notion to try and punish a man for defending the Bible, but his offence lay in the attempt, to interject some rational ideas into the interpretation of the Bible, and the high muck-a-mucks of Methodism cannot permit, any more than can those of Catholicism, the intrusion of reason into the domain of faith. What has reason to do with faith? Echo answers, What?

But now Dr. Workman is suing the College for wrongful dismissal, on the ground that his views were not contrary to the Methodist standards. The trial has brought out in open court the plain fact that, if Dr. Workman's views are heretical, there are many heretics in Methodist pulpits. And if Dr. Workman is discharged many others should be discharged also.

As an instance, Rev. Ernest Thomas, of Merrickville, said the growth of modern historical research necessarily produced evolution in faith and created varying shades of opinion. This view, of course, gives up the whole orthodox case, and must naturally and rationally end in Atheism.

How Dr. Workman justifies his own heresies is one of those psychological mysteries that seem to defy reason. On the question of the Virgin Birth, he said, he had not declared the fact itself open to investigation, but only the evidence for it given in the Gospels. He believed in the Divinity of Christ as taught in the New Testament, but maintained that nowhere in that work was Jesus called God. As to the Resurrection, four theories had been accepted by distinguished Methodist ministers. Interpretation was permitted to him, and he accepted the spiritual interpretation, and so on.

"Every teacher must make his own interpretation," is Dr. Workman's final word; and though perhaps not intentional, it is only a verbal variation on the rationalistic saying, "Every man makes his own God." This is an unquestionable truth, for, though creeds and standards of faith may be imposed and accepted, each man will inevitably interpret them according to his knowledge and mental make-up. The gain we reap in such a case as that of Dr. Workman is that contained in the broad and open declaration that the age of blind faith is gone, and that for intelligent men—even for preachers who somehow persuade themselves that they can believe the orthodox doctrines when interpreted rationally—there is no salvation for man except through the light of reason and truth.



## Sunday Opening of Public Libraries.

ON the 12th of May the Toronto Public Library Board postponed for four months its consideration of a proposal to open the College Street Reference Library on Sunday afternoons. There was considerable discussion of the matter before the final decision was reached, and several letters from prominent citizens were read both in favor of and against the proposal. Some of these are noteworthy. Mr. G. A. Reid, R.C.A., of Wychwood, wrote :

"I desire to express my hearty approval of the proposal to have the Reference Library open on Sunday afternoons. Art galleries, museums, and libraries are great influences for good, and nothing but good could result from their being kept open on Sundays."

This is good logic and undeniable by any but a rabid sectarian. It is in line with the statement made by the Provincial Inspector of Libraries (quoted by Mr. Banton in moving that the Reference Library be opened) in his last annual report—that he was heartily in favor of opening the public libraries on Sundays.

Mr. Banton said the policy of the Board had always been to make the libraries available to all the people. This is only a just principle, but it is one that cannot be carried out while the libraries are kept shut on Sundays, for many of the citizens who pay the taxes that maintain the libraries find it quite impossible to use them because they are closed on the only day available to them for such a purpose.

Mr. Banton made the very pertinent remark that he could not see why a library should be a good thing for six days of the week, but should not be a good thing on the seventh day. But the opponents of Sunday opening, though not possessing impudence enough to denounce the library as intrinsically bad, evidently regard it as a bad thing, or believe it quite possible to have "too much of a good thing."

Then here is Hamilton Cassels, K.C., telling the chairman of the Board that he hopes his opposition "would be so determined that the citizens will have reason to be glad that they have such a good man in the chair." Which piece of childish flattery he follows up with the bald assertion that "practically everyone could use the library on week days without inconvenience." Mr. Cassels should know this assertion to be false, and he immediately exposes his real reason for opposing the Sunday opening by declaring that it "would tend greatly to secularize Sunday."

What better evidence could there be of the need for opening libraries and museums on Sundays than the preachers' fear that the people would crowd into them instead of going to the churches?

Why should not the people be left to enjoy their rest-day in their own way, instead of being forced to employ it at the preachers' dictation?

Here is the view expressed by Rev. Sykes, of the Western Methodist Church :

"I cannot see that the keeping open of the Reference Library on Sundays would be a work of mercy. It would have the effect of making more difficult than at present the observance of the Lord's Day."

Now, who pretends that opening the libraries on Sunday is a work of mercy? It is asked for, not as a merciful favor, but on the grounds of its public usefulness and sheer justice. And what has the Library Board got to do with any difficulty in Sunday observance that may be found? We are puzzled, indeed, to understand who can find any difficulty in observing Sunday. Surely the law places no difficulty in the way of a Christian, or even of an infidel, observing Sunday if he wishes to do so. The only difficulty experienced is in the case of the latter, who is not allowed to observe Sunday in his own way, while the former has every facility given to him, not only to observe Sunday in his own way, but as far as possible to compel his opponents to observe it in the same way too.

Why, too, should Rev. Sykes be afraid of a little difficulty

in the way of Sunday observers? The greater the difficulties the greater the merit in those who overcome them. Where would Christian's merit be if he had had no Apollyon to fight and no Slough of Despond to escape from? Mr. Sykes would surely not wish to transform the strait and narrow road he is accustomed to travel into the broad flowery and sunny pathway the wicked are permitted to enjoy before their final descent into the fiery furnace, as the condemned murderer is indulged with extravagant luxuries the night before he is to be hanged? No, his difficulty is the lack of power to compel others to observe Sunday by contributing to his salary.

And what is "observance of the Lord's Day?" Is it going to church and listening to the vapid ramblings of a Sykes or a Chadband? Mr. Sykes ignores the fact that there is no foundation whatever for his Sunday observance, except that it is a rule established in modern days by the Preachers' Trade Union, and attempted to be enforced upon all the rest of the people in the interest of the church. The words of Jesus, of Paul, of Luther, Melancthon, Calvin, Erasmus, Knox, Milton, Tyndale, Bunyan, and of most of the greatest Christians may be cited as opposed to the Puritanical observance of the first day of the week. And yet these fellows of the Alliances want to stop every rational use of Sunday because it would be a "desecration" of their sacred right to make money on that day without opposition. If they want to "keep holy" the Sabbath—the seventh day—let them join the Jews and keep it in a proper Jewish fashion, and then try and treat the Jewish workpeople with a little show of justice.

Mr. Banton made some remarks which are worth quoting :

"The Lord's Day Alliance has always opposed everything that has the effect of increasing Sunday labor. But organized labor for the most part is not opposed to any such move as that which I am advocating. There is a well-defined difference between all industrial and commercial Sunday labor—labor which results in pecuniary gain for individuals or corporations—and Sunday labor which is a public necessity. By keeping the Reference Library open on Sunday afternoons we would be getting the maximum good for the minimum labor, for I feel that public libraries are just as necessary to the public good as churches and Sunday schools."

Mr. Banton might have included preaching sermons in the "industrial and commercial Sunday labor which results in pecuniary gain for individuals," for the preachers' claim that their business is not of a commercial character is falsified by everything we know about it. Their claim that it is a moral agency even is open to grave dispute, for nineteen centuries of sermonizing seems to have had so slight an effect that to-day the need of social reform is as great as ever.



#### LETTER TO THE MEMBERS OF THE TORONTO LIBRARY BOARD.

We suggest that every person interested in the Sunday opening of libraries, art galleries, museums, and other means of social enjoyment and instruction should send a letter to the Library Board expressing his sentiments in the matter. Here is a letter sent to the Board by the editor of this paper. We have had it printed on a separate sheet, and copies may be had at our office by any friends who desire to sign it :

" To the Secretary of the Toronto Library Board.

" Sir,—I desire you to express to the members of the Toronto Library Board my entire approval of the proposition to open the Reference Library on Sunday afternoons. Literature is almost the only means of mental improvement and enjoyment open to the mass of adult working men, and the Board must recognize the fact that a large number of those who are compelled to spend six days a week in the workshop are not in a position to avail themselves of the treasures of literature collected in the Reference Library on any day but Sunday.

" When the Board remembers that these working men have to bear their share of the cost of the public library, it will inevitably recognize the justice of their claim to have the use of the library on the only day upon which they have leisure.

" I would be willing to contribute a small fee to cover the additional expense incurred, if the cost is any difficulty.

" I sincerely hope the Board will inaugurate a boon which cannot fail, I believe, to have a most beneficial effect upon society at large.

" Respectfully yours,

" .....

Copies of the letter will also be sent by post to anyone who may apply for them.



## LIBERALS IN THE ANGLICAN CHURCH.

If a majority of the members of the Anglican Church are still afflicted with the Puritan Sabbatarian mania, it is gratifying to know that there is a large minority of the body who favor a tolerant and just treatment of those who demand a more rational system. When the Toronto Synod meets on the 12th of June two reports will be presented by the committee detailed to inquire into the question. The majority report, to be presented by Rev. B. Bryan, recommends a more strict observance of the "Canadian Sunday !" What this sort of Sunday would be like may be gauged from the list of things denounced by this report—opening of libraries and museums, all use of post-office facilities, summer resort traffic, "week-end" excursions or parties, automobile driving—none of these modern deviltries ought to be permitted to distract the minds of the faithful from the one all-important matter of the salvation of their souls.

But the minority report, to be presented by Mr. H. T. Beck, makes some allowance for a difference of opinion, and favors a free Sunday :

"We fully recognize the fact that there exists in the different religious bodies, and among the members of the Church of England, widely different views as to the proper observance of Sunday. These divergent views have been retained more or less for centuries in all Christian countries, but the right to liberty of thought on this and other religious questions has happily been conceded to a far larger extent in modern times. Organized efforts, however, have been made to amplify and enlarge the well-nigh effete provisions of the Lord's Day Act, with the view of bringing within the pale of the criminal law those who view Sunday as a day on which it is not morally wrong to indulge in a certain amount of pleasure and amusement or even to transact an amount of mental or physical work.

"The propriety of the cessation of general business has been pretty well conceded, not only in this country, but throughout all Christian countries. Your committee, however, is strongly of the opinion that it is subversive of the fundamental doctrines of Christianity to enforce the private observance of Sunday by means of the criminal law, and that to do so is a retrograde step savoring of the methods in vogue in the unfortunate times of the Inquisition, when oppression was rife under the guise of Christianity.

"Your committee are of the opinion that the largest measure of individual freedom and thought should be conceded to individuals and to all classes and creeds, and none should attempt to be a law unto another.

"Your committee see no reason why in a large and growing city such as Toronto, if there are a sufficient number of intellectual people desiring the opening of public libraries on Sunday, or if the mechanics and their families, hard-worked during the week, desire to use the public parks and rinks for healthy diversion from their monotonous labor, these rights should not be given to the public, although there are those who hold that this is not a proper observance of the day.

"Your committee is aware that a great deal has been said on the question of giving mechanics and manual laborers of all classes a statutory right, as far as possible, to a total relaxation from work on Sunday, or where impracticable, upon one other day in the week, and the Dominion Lord's Day Act enacts certain penalties as against employers of labor who neglect or refuse to make such provisions.

"Your committee fully recognize that, apart from all else, this weekly cessation from labor is more or less a requirement of the law of nature. Your committee, however, is of the opinion that this matter can be and has been adjusted by the laboring classes themselves, of late years especially. They have had their powerful labor organizations, and have dictated not only their days, but their hours of work, their proper remuneration, and numerous other conditions in their favor. The committee are, therefore, of the opinion that no criminal legislation, even if justifiable, is necessary for this purpose."

### THE NEW NEW YORK PUBLIC LIBRARY.

The *Scientific American* for May 27 gives an interesting description and some fine views of the magnificent new Public Library building for New York. In this case, as in so many others, the Americans have determined to outdo anything that has been done before in the world in the same line, and the new building is said to loom up like "a dream in white marble" as the traveller drives up Fifth Avenue, on which it occupies a frontage of three hundred and ninety feet. It occupies the site of the disused Croton reservoir, and preparing the ground and erecting the new library has cost a sum of \$9,000,000. The main book stacks are kept in seven superposed store-rooms, from which about a dozen lifts carry to and from the different reading rooms the books required or returned by readers. The library has accommodation for over 3,000,000 books, its reading rooms are very large and beautifully decorated, and we are told that it will be OPEN TO THE PUBLIC EVERY DAY AND EVERY EVENING.

Although the New York Library is not yet the largest in the world, it is said that more marble has been built into its structure than has been put into any other known building. There are many special rooms for different bodies of readers in the chief branches of science, equipped with separate libraries. The magnificent large reading room has seating capacity for 768 persons and 30,000 volumes of works of reference on its open shelves, and a specially fitted reading room is provided for children. And there are two picture galleries and a lecture-hall, besides rooms for special collections. Fifteen thousand persons were invited to the opening on May 23.

## WHY YOUNG MEN DON'T GO TO CHURCH.

—:O:—

BY A. CORN, SR., STRATFORD.

—:O:—

1. BECAUSE in thousands of pulpits throughout this country they feel the want of a common-sense religion. What they really need is something that will enable them to meet the requirements of their daily life, not musty theological cant.

2. Because the discourses of the average divine are absolutely uninteresting to the great run of young men, who, instead of being told how bad they are, should be shown how good they can become.

3. A young man does not need to be told that he must not swear. His own self-respect has taught him that. He does not want to be told what he must not do; he needs to be told what he must do to be happy. His active life and his association with men and women of the world bring him face to face with social and ethical problems which he does not understand; and when they affect his own welfare he knows not how to meet them. This is what he should be taught, and this the church does not teach him.

4. Because the modern pulpit is stagnant. What reflection is there of the age in which we live, or of the problems with which young men have to grapple, in the sermons of to-day? The average young man does not claim to be any better than was his father as a young man, but neither is he worse. At the same time, he differs only in the minor sense that each generation must naturally differ from the preceding one. He positively refuses to accept in 1911 the methods in vogue in 1824.

5. Because the men in the pulpit to-day are not in touch with the world at large. And they do not possess an intelligent knowledge of those elements that enter into and form the greater part of young men's lives.

These are some of the most potent reasons why young men refuse to be stampeded into going to church, all of which must be patent to that portion of the clergy who, as the boys say, "have cut their eye teeth." But the obtuse prophet of evil, standing Sunday after Sunday in his coward's castle, talking to empty seats, does not and never will understand the reason.



## OPENING OF MOVING PICTURE SHOWS ON SUNDAY.

AFTER a strenuous debate in the Brighton, England, Town Council, on the question of permitting the opening of moving picture shows on Sundays, the resolution in favor of opening was carried, after a tie vote of 24 to 24, by the casting vote of the mayor. A report by the Chief Constable had

been used as an argument in the debate by those in favor of the opening, and this report contained these passages :

" Many of the young residential population have, prior to the opening of these establishments, appeared only to obtain enjoyment in perambulating the streets and open spaces more or less noisily, or, like a great many of the visitors, find secluded or quiet places, oftentimes with very unsatisfactory results. Before the opening of these picture theatres it was a frequent occurrence to find young people brought to the police station under very unsatisfactory circumstances ; complaints, too, were frequent of disorderly conduct in the streets. But since the opening of these places the appearance of young people at the various police stations, compulsory or otherwise, is now a novelty, and the complaints I have referred to seldom occur.

" The Committee will, I am sure, be glad to learn that, although these institutions have been in existence during the period I have above stated, not one single instance has occurred giving cause for complaint.

" I have called for reports from the superintendents of various divisions, who all agree that the opening of these theatres has brought about a marked improvement in the order of the town and wellbeing of the young people. These places become the most valuable when the weather on Sunday is bad, and when, but for such places of light entertainment (and in this I include with great emphasis the excellent entertainments at the Dome, the Aquarium, and especially the P.S.A. meetings), many of the visitors and indeed of the residents also would be forced into public-houses, some of them for the first time in their lives.

" I am quite convinced that if these theatres are closed on Sundays there would be a repetition of the unsatisfactory state of affairs that existed before these light entertainments were provided."

The *Freethinker*, from which we take these extracts, is no doubt correct when it concludes that " That seems to be the view of Chief Constables everywhere." In Toronto, however, our Chief Constables seem to be the mere mouthpiece of the Lord's Day Alliance bigots whose sole object is to close every means of enjoyment on Sunday except what pays them.

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## MASSACRE OF JEWS IN RUSSIA FOR "RITUALISTIC CRIME."

THE terrible crimes committed against the Jews in Europe on religious grounds give us an inkling of the awful diabolism that for many centuries marked the progress of Christianity, and from which the modern world is only just now emerging. The anti-Semitic crusades carried on during the last half-century in France, Russia, and other European countries, like the massacres in Turkey, are, indeed, only the survivals of the religious ignorance and bigotry that have drenched the Western world in blood, and have proved that religion, instead of bringing peace on earth, is a direct incentive to dispute and hatred.



The reason for this is not far to seek. The recent threatened massacre of the Jews at Kiev, Russia, is a typical instance. Nearly every year, about Easter time, a similar outbreak occurs. The mass of the people are so densely ignorant and prejudiced that, on the slightest pretext, they turn on their religious opponents and charge them with diabolical crimes that have often no foundation in fact whatever. In the present case at Kiev, the death of a boy whose body had been found was attributed to the Jews without apparently any justification, and a massacre of them was only averted by the action of the authorities.

It seems strange that so many such charges should be made against the Jews, when time after time—as in Kutac, Transcaucasis, in 1879, and at Wilna in 1902—legal inquiry has proved their falsity. But we shall cease to be astonished when we remember the many strange beliefs that accompany religious fanaticism. See the Doukhobors marching stark naked in winter time to “find Jesus.” Perhaps they are only more crazy because more honest than the Salvation Army lads and lasses who flop down at “knee drill” on a muddy day.

Russia is a land of ignorance, and religion, and slavery, and wild dreamers; and while a few of her sons and daughters are on the road to better things, the masses are still sunk in the deepest mental degradation. It is not strange, therefore, to find that many of them believe in emasculation as a means of salvation, and that sects are not unknown who believe in human sacrifice. And, under such circumstances, it is not to be wondered at that, on the slightest suggestion, they are ready to wreak vengeance on the Jews for imaginary crimes with which their own religious ideas have made them familiar, however strange they may appear to us.

We are reminded, too, that in this country we are not so very far in advance of the Russian peasant. It was only half a dozen years ago that an Italian woman was tried in one of the Western States for witchcraft. It was alleged that she had used her black art to bring sickness and ruin on a man who had offended her; and though, when brought to trial, the state attorney objected that there was really no such offence at law as witchcraft, the judge decided to hear the evidence, on the ground, as he said, that “three-fourths of the people in this State believe in witchcraft.”

And we seem fully justified in asserting that the more religious a people is, the more ignorant and the more vicious and criminal it will necessarily be. “The more faith, the less knowledge; the less knowledge, the more vice and crime.”

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Doing is the great thing; for if people resolutely do what is right, they come in time to like doing it.—*Ruskin*.

BOOK NOTICES.

**HAECKEL : HIS LIFE AND WORK.** By Wilhelm Bölsche. With Introduction and Supplementary Chapter by the Translator, Joseph McCabe. Issued for the Rationalist Press Association by Watts & Co., London. Cloth, illustrated, 50 cents, from *Secular Thought* office, Toronto.

Every lover of truth and freedom, every believer in Evolution, every Freethinker who has not purchased and read this little volume has missed a treat which he should hasten to obtain. Mr. McCabe has given us an excellent translation of Bölsche's magnificent appreciation of Haeckel's incomparably valuable life work, and no one, we think, can rise from its perusal without feeling that he has a better, a higher, and a truer view than was possible to him before, of the greatest scientist of our day and his work.

Professor Bölsche's seven chapters give a delightful sketch of Haeckel's life—its difficulties and triumphs, its loves and friendships, its battles and its victories, its amazing amount of work, its humility and steadfastness, and the philosophical insight which has placed Haeckel on the highest pinnacle of scientific attainment to-day. A beautiful half-tone portrait of Haeckel in 1906 is given as frontispiece, and another from a fine photograph of 1874, when he was just 40 years of age, faces p. 32. Professor Bölsche writes in an illuminating style, and gives graphic descriptions of the disputes forced upon Haeckel by Virchow, Du Bois Raymond, etc., and the churchmen. Haeckel's debt to Virchow's early training is thus handsomely acknowledged by the former :

"I learned, in the three terms I spent under Virchow, the art of the finest analytic observation, and the most rigorous control of what I observed. I was his assistant for some time, and my notes were especially praised by him. But what I chiefly admired in him at Würzburg was his wide outlook, the breadth and philosophic character of his scientific ideas."

Like many other men, however, Virchow and his school appear to have been willing to make science bow to inherited prejudices and traditionalism, while Haeckel stood out for uncompromising surrender to the truth only, as far as he could see it.

The state of science in Germany when "The Origin of Species" appeared like a bombshell in the intellectual world may be gauged from this passage :

"The German professional zoologists, botanists, and geologists almost all regarded it as absolute nonsense. Agassiz, Giebel, Kieferstein, and many others laughed until they were red in the face, like a riotous first-

night public that has made up its mind as to the absurdity of the play from the first act, and torments the author as a cat torments a mouse."

And we can understand what courage it needed for a young scientist at this time to accept Darwin's hypothesis, even though in his own work on the Radiolaries published in 1862, he had produced much confirmatory proof. But the next year, at the Scientific Congress, he advocated Darwinism in the speech with which he opened the Congress, and was supported by Virchow, and thus began the war on behalf of Evolution which has continued "even unto this day." "Darwin meant a new philosophy—all organisms have descended from a few primitive forms, possibly from one; and man is one of those organisms." Fourteen years afterwards, at another congress, Virchow attacked the Darwinians, not so much as to the general facts and deductions from them, but on the same grounds that Goldwin Smith used to reiterate—that the facts of consciousness opened a field where the theologian had as much right to interfere as had the scientist—or, at all events, where the scientist was "not justified in dogmatizing."

Darwin's epoch-marking work was a wonderful one, not only from its originality, but from the immense mass of observations by which he supported it. But Haeckel's work throws Darwin's almost into the shade. For, while Darwin confined himself mainly to the task of supporting his theory of the variations of species, Haeckel carried the inquiry back to the very origin of life. His investigations on the Radiolaria, the Medusa, the Protists, and his "General Morphology," represent a mass of observations such as never had been put together by any other man, indissolubly wrought into the theory of Evolution and Monism—a totality of work possible only to a man of extraordinary ability, mental as well as physical.

As an instance of his ability and industry his work for the English government may be mentioned. When the "Challenger" expedition returned, he was entrusted with the work on the Radiolata, the Siphonophores, and the corneous sponges. The work occupied all his spare time for ten years, 1877-1887, and when it was finished his microscope had selected nearly four thousand new species and seven hundred new genera of Radiolaria, described in two quarto volumes of 2,750 pages and 140 large plates. Haeckel had published a "Monograph on the Radiolaria" in 1862; the "Challenger" work gave him the opportunity of reconstructing that work, and much of the later work was published in German as the second, third, and fourth parts of the Monograph. Two other volumes by Haeckel were issued in the English report—one on the Siphonophores in 1888, and the second in 1889 on the Deep-sea Keratosa.

The work by which undoubtedly Haeckel will be most widely known is "The Riddle of the Universe," issued in 1899, and translated by Mr.

McCabe in 1901, and we published the whole of it in *SECULAR THOUGHT*. This Haeckel declared to be his "philosophical testament," but he has done much valuable work since then, though the storm produced by the Riddle is not yet lulled. Those who predicted its failure may be as much astounded as its advocates when they know that it has been translated into fourteen languages, and that its sales have to be reckoned by the hundred thousand. We believe his work has done more than that of all other scientists combined to place the Darwinian hypothesis upon a solid foundation of ascertained fact, and to place it within the grasp of men of all degrees of culture.

In publishing such works as this and the others that appear in its list, the Rationalist Press Association is doing a service to the cause of truth and scientific and philosophical progress that cannot be too highly estimated.

## TAX EXEMPTIONS.

### MR. McKEOWN, M.P., ON TAX EXEMPTION IN TORONTO.

MR. CH. R. McKEOWN, M.P. for Dufferin, recently put himself on record as favoring the taxation of all church property. In Toronto, he said, many million dollars' worth of property was exempt from taxation while receiving all the advantages derived from the improvements made in the city, police protection, lighting, etc. In Montreal a very large amount of property was owned by the churches and paid no taxes. In Rimouski, Q., there was so much church property exempt from taxation that the municipality had the greatest difficulty in raising enough money to carry on the work of the town. Churches, said Mr. McKeown, like St. James's, St. Michael's, and the Methodist Metropolitan, each of which occupied a whole block, should surely contribute something towards keeping the roads in repair and lighting the streets which surrounded them; and he concluded:

"I do not see any reason why churches should be exempt any more than Orange lodges, or Oddfellow or Masonic lodges. Orange lodges are in one sense denominational, that is, they are Protestant as against Roman Catholicism, and the churches are denominational. Then the fraternal organizations are benevolent in their work. Why should they pay taxes and the church not do so too?"

We have often wondered that a sense of shame does not compel the members of other churches to imitate the Jarvis St. Baptists, who for many years paid \$1,000 a year into the city treasury, though not compelled by



law to do so, and only ceased doing this when the city additionally favored the Anglicans by presenting them with a lot on the island.

The fact is, we suppose, the mendicant spirit engendered by the doctrine of free salvation is fed by the privileges accorded to the churches, and the result is that religious people only carry their teaching into practice when, on the plea of their piety and good works, they endeavor to escape their just obligations as citizens. The exemption from taxes amounts to a gift to the Toronto churches of an average sum of about \$500 each.

### TAX EXEMPTIONS IN MONTREAL.

The annual report of the Assessment Board of Montreal, issued April 7, 1911, gives the following figures regarding tax exemptions :

		Percentage of Tax Exemption.
Federal Government Property..	\$10,150,050..	.. 9.31
Provincial     ,,     ,,     ..	2,110,300..	.. 1.93
City     ,,     ,,     ..	18,570,693..	.. 16.98
Harbor Commissioners'     ,,     ..	18,228,650..	.. 16.72
Total Government     ,,     ..	————— \$49,068,693..	————— 44.94
Catholic Churches..	\$6,262,690..	.. ..
,,     Presbyteries.     832,250—	7,094,940..	.. 6.50..
Protest't Churches.     4,646,390..	..	.. ..
,,     Presbyteries.     429,450—	5,075,840..	.. 4.64..
Total Churches & Presbyt's	————— 12,170,780..	————— 11.14
Catholic Charities .....	8,543,668..	.. 7.82..
Protestant     ,,     .....	3,608,765..	.. 3.30..
Total     ,,     .....	————— 12,152,463..	————— 11.12
Catholic Schools.....	12,314,925..	.. 11.28..
Protestant     ,,     .....	5,806,286..	.. 5.32..
Total     ,,     .....	————— 18,121,210..	————— 16.60
Special By-law Exemptions ....	17,679,353..	17,679,353.. 16.20.. 16.20
	\$109,192,499	100.00

Naturally enough, many persons will say that, after all, the exemption of church property adds but little to each tax-payer's burden. When we look at it as a cash transaction, however, and find that, on a 20 mill tax-rate basis, it amounts to a present to the churches of an annual contribution of nearly a quarter of a million dollars, in addition to much of what is allowed to "charities," it assumes another aspect. Why should the business men of Montreal be taxed to this extent for purposes which some of them certainly do not approve?

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BY B. F. UNDERWOOD, IN QUINCY "JOURNAL."

Colonel Higginson was a man of strong convictions, and his defence of them was of the most uncompromising character. He might have represented his state in congress or have been the governor of Massachusetts had he consented to withhold the expression of his radical views on political, social and religious subjects. He was once nominated for congress and was defeated by somebody whose name the writer has forgotten and

of whom the country, generally, knows nothing. Higginson in the house or in the senate would have been an honor to the old Bay state and an honor to the nation, of which he was one of the most noble, intellectual and moral representatives.

In the civil war, Colonel Higginson had command of a colored regiment, and everyone who has read the the history of that regiment, knows that its courageous and valuable service merited the praise which the gallant colonel bestowed upon it.

Colonel Higginson's life was crowded with activities. He never attempted to save his strength by shirking any duty. He was always ready to espouse any just cause, however unpopular it might be or however few adherents it might have. He was for several years the president of the Free Religious Association of the United States, of which he was a regular attendant and one of the most interesting speakers.

He died at the age of eighty-seven, retaining his faculties and doing good literary work up to the last months of his life. He had many personal admirers, and all over the country readers of his books will read of his death with sadness, though they should hardly regret an event that brought release to a man who had attained the great age which Colonel Higginson reached.

---

### A MODERN RELIGIOUS CRUSADE.

"The age of muckraking is coming to an end and the magazines and newspapers are going to turn their attention toward religion," said James G. Cannon, president of the Fourth National Bank of New York, in an address before the Ministerial Union of Omaha. "If there is not the greatest ingathering to the churches it will be the fault of the men of the churches, for we are going to have the subject of religion so 'played up' in the papers and magazines that the man who wants to promulgate religion will not have a single excuse for failing to get busy among his friends and neighbours. The magazine editors who have been muckraking all their lives are seeing that the thing must end, and that the only step toward progress consists in building man up."

The idea of the magazine editors "playing up" religion is wild enough for a banker who thinks money can do anything. They would try it at once, no doubt, if they thought it would pay; but their whole effort is devoted to the object of increasing circulation, not church membership.

---

### PRIZE-FIGHTING AS A CHURCH ATTRACTION.

That prize-fighting has some chance of becoming an attractive feature of some church services seems possible from the following story:

LONDON, MAY 26.—The Rev. Harold Gibson, the Sheffield clergyman, who, the other day, met in public Jim Johnson, a colored boxer, appearing

in Sheffield, is a curate at Christ Church, Attercliffe. His decision to fight Johnson was, he said, purely spontaneous. No one seemed inclined to take up the man's challenge, and this appealed to Mr. Gibson's sporting instinct. They boxed to two rounds.

"I consider Johnson a very smart man," said Mr. Gibson. "He has a tremendous chest and arms and is very powerful. Johnson is rather light on the legs, and probably in a long contest that would be his weak point. He is a thorough sportsman and took no advantage of me, although he had an easy opening in the first round. He complimented me on my hard hitting and vicious 'jab' with the left which I have cultivated."

Mr. Gibson said that was the first match he had had since he was ordained, just four years ago. Unfortunately, they had not a gymnasium in connection with the church. Before he went to Cambridge he had a good deal of boxing practice at Bournemouth, and at the university he was trained by one of the professionals, Cory Fordham.

### PREACHING V. PRACTICE.

A good illustration of the difference between preaching and practice comes from Hungary. A young pastor of a Protestant church at Okany recently made a most fervent and eloquent appeal on the duty of forgiving injuries, bringing tears to the eyes of many of his hearers, and concluding with a touching peroration, when a woman who had sat in the back of the church came forward and threw herself at the feet of the preacher, crying in sobbing tones :

"You preach forgiveness and reconciliation. Now forgive your poor wife, who does not know what wrong she has done you, and let her return to your home !"

The sight of the wife whom he believed to be far away rendered the pastor speechless, and the congregation, who had always thought that he was unmarried, crowded round to see the woman who claimed to be his wife.

The young preacher, who a moment before had brought the tears to the eyes of the listeners, now ignored his wife's appeal. He declared coldly that she knew why he had sent her back to her parents a few weeks after marriage, and that he could not take her back on any condition.

### SUNDAY OBSERVANCE AND "ROBBING GOD !"

A striking utterance was that made by Rev. Prebendary Fox at the late annual meeting of the English Lord's Day Observance Society, held in the Westminster Palace Hotel. "Too much was said about the needs of the working man, and not enough about Sunday being God's day. Sunday is the Lord's day, and God is being robbed by everyone who refuses to yield to God his claim that the Sabbath day should be kept holy."

Apart altogether from the question whether Sunday is really the Lord's



day—or even the Sabbath, the seventh day, which certain'y is not the case so far as the records go—Rev. Fox's admission is clear that the demand that the Sunday holyday shall be "kept holy" is by no means to benefit the working man, but in reality is for the advantage of the church—that is, the preachers themselves. His declaration, if put into honest English, would read: "Sunday is the preachers' day, and the preachers are being robbed by every one who refuses to admit the justice of their claim that Sunday should be set apart for the preachers' glorification and special financial profit." And that is the preachers' faith, and whosoever refuseth to accept the same, let him be anathema.

### THE HEBERT-CLOUATRE CASE IN QUEBEC.

On May 30th the attorneys for Madame Clouatre filed an inscription asking that the case be heard on June 12th. This is the appeal from the judgment of Mr. Justice Laurendeau annulling the marriage of Madame Clouatre on the ground that a marriage between two Catholics celebrated by a Presbyterian minister was contrary to a Roman Catholic decree and therefore illegal in Canada. It is said to be the intention of the attorneys to take the case through all the courts as a test case to ascertain just what are the powers of the Roman Catholic Church in Canada. It is to be hoped that, whatever decision may be arrived at by the courts, such an infamous law will be annulled by legislative action at the next session of Parliament.

### FUNERAL OF ARCHBISHOP McEVAY.

The most remarkable feature of the funeral of the late Mr. McEvay was the presence of many politicians of both political parties in the Federal Parliament as well as the Provincial Legislature. It is hardly necessary to say that when the funeral of the late Metropolitan of the Anglican Church was held, no such display of vote-catching interest was manifested. For, that this was the real character of the interest displayed by the politicians in the funeral is the only possible explanation of the fact that men whose time in the public service is supposed to be worth something could spend three or four hours looking at the mummeries displayed on the occasion. It is clear that the leaders of both parties regard the Catholic vote as the elixir of their political life. And they are about right.

---

Hope with a goodly prospect feeds the eye,  
Shews from a rising ground possession nigh ;  
Shortens the distance, or o'erlooks it quite :  
So easy 'tis to travel with the sight.

—Dryden.

## Our Contemporaries.

### GROWING OLD.

(From the Scientific American.)

From a recently published account of the lives and habits of a number of very old persons it appears that none of them made a study of hygiene, visited health resorts, indulged in recreation tours, or tormented his body with the multitudinous drugs and instruments of the art of healing. The secret of their long and healthy lives is found in moderation in eating and drinking, a calm disposition, and regular exercise of their physical and mental powers.

A great many persons are doomed to premature death, preceded by long suffering and progressive debility, by the rapid wearing out of some vital organ—the heart, lungs, kidneys, liver, brain or arteries. The recognition of the causes of such diseases suggests methods of preventing them. More suffering, premature old age, and death have been caused by the undue importance formerly ascribed to an abundant supply of albuminous food than have resulted from many famines. As a furnace is choked by incessant stoking, so overfeeding from infancy paralyzes the activity of the excretory organs (kidneys, liver, glands, etc.), the organs of circulation (the heart and arteries), the nervous system

and the organs of digestion. When too rich a diet is supplemented by regular doses of alcohol, every condition favorable to early collapse is provided.

The recent investigations of Prof. Chittenden have proved that the most healthful ration of albumen is very much smaller than had been assumed, and that five or six ounces of albumen per day are quite sufficient for a hard-working man. With this comparatively small albuminous ration the lamp of life burns brighter and the mental powers are increased.

Life is shortened, also, by changes in the connective tissue which binds the organs together and which appears most conspicuously in the tendons, ligaments, membranes, and skin. Many of the obvious phenomena of old age are caused by the hardening of this originally tough and elastic tissue which, like India rubber, loses its elasticity through age and disuse, producing bowed shoulders, stiff joints, wrinkles and brittle arteries. The hardening and shrinking of connective tissue extend to the brain, and explain the fact that recent events are forgotten while youthful experiences are vividly remembered. The deep and permanent impression which thoughts and occurrences make in the soft wax tablet of the young brain becomes impossible in age.

All of these things point out the means by which premature senility can be averted and old age prevented from becoming a burden and a torment—moderation in eating and drinking, ample rest and regular moderate exercise of all the bodily organs, to retard the stiffening of connective tissue.

Prof. Chittenden's albuminous ration for a hard-working man stands in striking contrast to the great quantities of meat eaten by many men of sedentary habits. The exercise required by the muscles and joints can be obtained by a regular system of exercises which need not occupy much time.

Dr. Meyer, whose article in *Illustrirte Zeitung* is here summarized, recommends the system devised by J. P. Mueller. Such exercises, of course, should be used in time, as they are preventives, not cures, for senility. Daily long walks, preferably in the mountains, tend to invigorate the heart and the circulation. When vigorous exercise is impossible, or when it is desired to prepare for it or supplement it, massage will be found useful. Swedish facial massage produces an excellent cosmetic effect by obliterating wrinkles.

As mental activity exerts a beneficial influence on the bodily functions, occasional change of scene, reading, thinking, interest in sports, contact with mentally stimulating persons and social intercourse with young people are recommended. Occasional journeys, despite, or rather because of, their many disagreeable concomi-

tants of noise, hurrying throngs, rapidly-changing sights and sounds, and variations of atmospheric pressure, appear to stimulate the entire organism, while absolute rest and indolence promote the hardening of connective tissue and the accumulation of fat. Exercises in memory prevent and diminish hardening of connective tissue in the brain as bodily movements prevent the general stiffness of old age. In short, the most formidable enemy, connective tissue, should be kept mobile everywhere in order to preserve elasticity of body and mind.

As many persons exhibit a steadily increasing intolerance of alcohol, tobacco and coffee, the enjoyment of these luxuries should be restricted, and should be entirely renounced in all cases where there is a predisposition to apoplexy or chronic kidney disease.

The average term of life appears to have increased in the nineteenth century, and there is every reason to believe that it is still increasing. The world will be greatly benefited when its old men shall be able to increase and utilize for the common good the fruits of their long experience, and when men like Cornaro, who wrote scientific treatises at the age of 95, and the eminent Latinist, Prof. Mayor, who is still working diligently at the age of 85, shall not be rare exceptions.

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Conceit may puff a man up, but never proud him up.—*Ruskin*.

## IS CANADA A PAPAL STATE ?

(Toronto Telegram.)

"Is Quebec the province of a free country or the territory of a Papal state?"

A civil court has just divorced two British subjects, married by a regularly ordained clergyman, on the ground that the husband and wife were subjects of a church which maintains an exclusive right to marry its own children.

Canadian law, which is said to be related to British law in that it is no respecter of persons, is now represented in a decision that recognizes church relationships as the basis of a legal decision.

Canadian law and Canadian courts should have nothing to do with the church relationships of anybody.

The State empowers or permits certain clergymen or laymen to marry all comers who comply with the terms of the statute.

The State has nothing to do with the church relationship of candidates for matrimony. The State has nothing to do with the children of a church. The State's business is entirely with the citizens of the country.

When citizens of a country secure a marriage license and appear before the properly ordained clergyman or duly accredited officer mentioned in the statute the State should marry its citizens and see that they stay married until they are divorced under the auspices of the same secular power that presided over their entrance into wedlock. The church can inflict such pains and penalties as it pleases on its disobedient children. But no church on earth should have the right to put asunder those whom the delegated authority of the State has joined together. Canada is the only country on earth where a mar-

riage duly solemnized by a Protestant clergyman under the laws of the State could be set aside on the ground that the people married were non-Protestants.

## ADVICE TO MINISTERS.

(New York Press, May 23.)

At the Universalist convention in Lynn President Hamilton, of Tufts College, advised his hearers to give less of their time to Sunday School and sewing circle attendance and to go out into the world and learn something of its ways, "so that they can talk intelligently on the subject of religion." He also declared that the ministry was a business, that "business played no favorites," and that a minister must "deliver the goods or step down and out."

So far so good; although lots of laymen who have to do with the financing of churches are of the opinion that a good clergyman does not often make a good business man. But on the same day that President Hamilton was delivering his address, at another convocation of ministers in Lockport, N.Y.—this time of the Congregationalist denomination—there was an "experience meeting," from published accounts of which it would seem that several ministers had already tried this sort of advice, particularly in regard to the ways of the world and of business men, and had found the experiments sadly distressing and unprofitable. Among the reasons related for refusal of congregations to accept ministers whom they had called to their churches were: That one clergyman crossed his legs while in the pulpit; another combed his hair in a fashion displeasing to the assembled congregation, and a third was guilty of the serious fault of walking up "the centre aisle as though he were self-satisfied."



Now, everybody knows that to cross one's legs is a very definite sign of the worldly business man—witness the perspective of any subway car; that brushing one's hair a new way every few weeks is the hallmark of the world and of business; that not to wear an air of self-satisfaction is almost as bad as not to wear one's trousers turned up during business

hours. And yet ministers tried President Hamilton's advice before he gave it to the world, and it did work. There is a time to cross the legs, comb the hair fantastically, and wear an air of self-satisfaction. But the pulpit or the centre aisle of a church is evidently not the place, if we are to judge by the testimony of the ministers in Lockport.

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## ODDS AND ENDS.

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### TRIPPED ON QUOTATIONS.

Mr. Gladstone made the mistake of thinking that the phrase "the land of the leal" [heaven — Bernard Barton] referred to Scotland, and so he used it. And it was he also who, in one of his Midlothian speeches, referred to the words of the Psalmist, "God tempers the wind to the shorn lamb" [Sterne]—a text for which the devout may search the Scriptures in vain.

Sydney Smith was guilty of an even more atrocious blunder when he spoke of "that beautiful psalm beginning 'Now lettest thou thy servant depart in peace'" [Luke ii. 29.] A no less curious mistake was made by Bright on one occasion, when he attributed the phrase, "Cleanliness is next to godliness," [John Wesley] to the Apostle Paul.—*Glasgow News*.

---

### LITERARY CURIOSITIES.

Here are a couple of "Book Reviews" from the *Toronto Globe*:

A Treatise on Sabbath observance by a man who is not only a layman, but the editor and proprietor for forty-five years of a financial journal, strikes one as worthy of remark. "A Day for Rest and Worship" is the title of an exceedingly thoughtful

work by Mr. Wm. B. Dana, a distinguished graduate of Yale University and brother of the renowned American geologist, James D. Dana. Mr. Dana's paper is *The Financial and Commercial Chronicle*, but he has spared sufficient time from his editorial labors to write a helpful book as the outcome of deep research.

"Helpful" and "thoughtful" are two good words for the reviewer, but would it not be better to say a word or two about the contents of a book?

Perceiving that the interpretation of Genesis lies at the basis of the interpretation of the Scriptures generally, and convinced that Genesis, for a new study of which there just now exists a demand, can be understood as a literary unit, and when so understood and scientifically interpreted shows itself to be a credible record, coming to the open mind with a teaching of Divine truth and authority, Rev. F. P. Ramsay, Ph.D., of Omaha, Neb., who holds his degree in Biblical languages and literatures from the University of Chicago, has written an "Interpretation of Genesis" which is most helpful and interesting. The book is conservative, but scientific, and

shows how the most modern scholarship harmonizes with the most reverent faith.

This is a letter to the editor of the *Toronto Star* by D. B. Thomas, a follower of the "Razzle-Dazzle" cult we noticed some time ago :

I beg to draw your attention to an article in yesterday's issue, May 25, under the heading, "Declares Paul Faked Story of the Vision." In this article you refer to Mazdaznan as being a "new Jewish cult." Believing that you do not wish to mislead your readers, therefore, I beg to point out that Mazdaznan is neither new, Jewish, or even a cult.

Mazdaznan is not new, because it was taught by Zarathustra (Zoroaster), who lived 4,000 or more years before Christ. Mazdaznan are not Jewish, or why should they decry Paul and favor Christ, the former being a Jew, while *the latter was not* ?

Mazdaznan is not a cult seeking to gain followers for any man or set of men, or adherents to any system. Mazdaznan is a message to all mankind, irrespective as to creed, caste, or color, declaring peace that passeth all understanding.

"Mazdaznan" would seem to be Theosophy with the addition of a good many gewgaws and minus some English grammar.

### SCHOOLBOY WISDOM.

A most amusing collection of English schoolboy "howlers" is published in the "University Correspondent." Some of the best are the following :

Switzerland is a very wonderful place ; you can often see the mountains touring among the clouds.

The chief lakes of England are Ullswater, Derwentwater, and Bayswater.

Habeas Corpus is what the people used to say to the undertakers at the time of the Great Plague of London in 1665. It means "You may have the body."

Vergil was a man who used to clean up churches.

No one knows whether, where, how, when, or why Homer was born.

The chief clause in Magna Carta was that one which said that no one was to be punished without his own consent.

The crusades were on account of the Turks. They had taken Constantinople and were so cruel they would not let traders use the Suez Canal.

Clive conducted the Indian Mutiny and brought it to a successful conclusion.

Oliver Cromwell's home policy was that of being a good husband and a kind father ; his foreign policy was to walk abroad in a big slouch hat and a very large red nose.

William the Conqueror was one of our best authors ; he wrote the Domesday Book.

John Bright is famous for an incurable disease.

A hexameter has six feet, a taximeter has five.

An Alexandrine is a form of verse so called because it was employed by Tennyson in his poem to Queen Alexandra.

Hexham is famous for the making of hexameters.

An abstract noun is the name of something which does not exist, such as goodness.

Kingsley was a great agriculturist and wrote a book on yeast.

Oliver Cromwell was the captain of an ironclad.

Queen Elizabeth's face was thin and pale, but she was a stout Protestant.

Communicant dolorem. - They share a dollar.

Q. What do you know if three sides of a triangle are equal ? A. The other side must be equal also.

Things which are equal to other things  
are equal to one another.

A thermometer is a short glass tube  
that regulates the weather

An axiom is a thing that is so visible  
that it is not necessary to see it.

The Zenith is a quadruped living in the  
interior of Africa.

Chivalry is when you feel cold

Lumbago is a mineral for making lead  
pencils.

If care is not taken with dusty corners  
microscopes will breed there.

Chaplets are small places of worship.

The suffrage is a place where people  
suffer for their political views.

From essay : Sailors meet with many  
hardships, men-of-war and other ships.

### "DOE THE NEXTE THYNGE."

A writer in the Philadelphia "Public  
Ledger," S. F. Hotchkin, speaks thus of  
"Opportunity :

"Bishop John Williams, late head of  
the Diocese of Connecticut, in a conven-  
tion sermon, employed the following  
quotation :

"From an old English parsonage down  
by the sea

There came in the twilight a message  
to me :

Its quiet Saxon legend, deeply engraven,  
Hath, as it seems to me, teaching from  
Heaven ;

And all through the hours the quiet  
words ring,

Like a low inspiration : ' Doe the nexte  
thynge.' "

A similar lesson lies in a beautiful statue  
in an ancient Greek city. The traces of  
it are gone, but a traditional conversation  
between the statue and a traveller contains  
the following epigrammatic teaching of  
the wise Greeks :

"What is thy name, O Statue ?"

"I am called Opportunity."

"Who made thee ?"

"Lysippus."

"Why art thou on thy toes ?"

"To show that I stay but a moment."

"Why hast thou wings on thy feet ?"

"To show how quickly I pass by."

"But why is thy hair so long on thy  
forehead ?"

"That men may seize me when they  
meet me."

"Why, then, is thy head so bald behind ?"

"To show that when I once have passed  
I cannot be caught."

One great thing in study in schools is  
to prepare the young to seize opportunities  
in advanced life. If a man sees a train  
gliding away from him on which he hoped  
to reach a dying mother it may leave a  
heartache for a lifetime

As the English poet, Arthur Clough,  
expressed such a loss, it is, "The Great-  
Might-Have-Been."

An Irishman was showing a friend  
an ash receiver he had bought at a  
church fair.

"An' phat's it made av, Billy ?"  
asked the other.

"Shure, it's lava, Dan," said Billy.

"An' phat's lava, Billy ?"

"Why, Dan, don't ye know ? It's  
phat th' Lord fed th' Israelites on whin  
they wor forty years in th' desert."

A man left his umbrella in the stand  
in a hotel recently with a card bearing  
the following inscription attached to  
it :—"This umbrella belongs to a man  
who can deal a blow of 250 pounds  
weight. I shall be back in ten min-  
utes." On returning to seek his property  
he found in its place a card thus  
inscribed :—"This card was left here  
by a man who can run twelve miles an  
hour. I shall not be back."

### THE QUEST.

A hundred centuries of towering fanes  
 To show the road—yet none knows where it leads !  
 Ten thousand years of formulas and creeds  
 And still the secret of the world remains !

The round earth bristles with its countless spires  
 That point the way to all the ends of space,  
 Where sit the gods that rule our mortal race,  
 Enthroned amidst the firmament of fires.

Ah, might we follow to the bounds of space,  
 Lit by illusive beacons, should we find  
 The why and wherefore that distract the mind,  
 Or ride forever on a phantom chase ?

If we might flash, like light, from sphere to sphere,  
 Should we disclose the planner and the plan.  
 Or fail—and then return to earth and man  
 To dare again the ancient riddle here ?

For surely here in man's unfathomed soul,  
 Shut fast within its narrow cranial cell,  
 Lie reaches wide as heaven and deep as hell—  
 The world, the universe, the mirrored whole !

### Toleration and Blasphemy.

No quarter whatever should be given to the bigotry of people so unfit for social life as to insist not only that their own prejudices and superstitions should have the fullest toleration but that everybody else should be compelled to think and act as they do. Every service in St. Paul's Cathedral is an insult and outrage to the opinions of the congregation of the Roman Catholic Cathedral at Westminster. Every Liberal meeting is a defiance and a challenge to the most cherished opinions of the Unionists. . . . I deny that anybody has the right to demand more from me, over and above lawful conduct in a general sense, than liberty to stay away from the theatre in which my plays are represented. If he is unfortunate enough to have a religion so petty that it can be insulted (any man is as welcome to insult my religion, if he can, as he is to insult the universe), I claim the right to insult it to my heart's content, if I choose, provided I do not compel him to come and hear me. —Bernard Shaw, Preface to "The Showing Up of Blanco Posnet."

### Energy a Fixed Quantity.

All the action you see in this world to-day is just an example of energy in change. Energy is just as tangible as matter. It is never lost and never created. You are born into the world and you die. In the meantime you squirm about and twist about but you add nothing to the sum of energy. All physical action—all we do—is just manifestation of forms of energy. Energy only comes into the world from an outside source— from the sun. It comes in the form of light and electricity. It is changed into heat. The energy is imparted to the waters and turned into molecular energy, and by clouds and rain is stored in great reservoirs. At Niagara it is changed into electric energy again, thru the energy of rotation.—Prof. McLennan, of Toronto University, in lecture on Forms of Energy.



**SIZABLE FARMS IN DAKOTA.**

I was talking with a Dakotan the other day. "Speaking of farms," he said, "we have some sizable farms out in Dakota. Yes, sir, I've seen a man on one of our big farms start out in the spring and plough a straight furrow till fall. Then he turned around and harvested back."

"Wonderful!" said I.

"On our Dakota farms," he went on, "it's the usual thing to send young married couples out to milk the cows. Their children bring back the milk."

"Once," he said, "I saw a Dakota farmer's family prostrated with grief. The women were weeping, the dogs were barking, the children were squalling, and the tears ran down the farmer's cheeks as he hitched up his twenty-mule team and drove off."

"Where was he going?" said I.

"He was going half-way across the farm to feed the pigs."

"Did he ever get back?" I asked.

"It isn't time for him yet," was the reply.—Housekeeper.

One of his grandma's maids of honor tells the following story of Prince Eddie when he was a few years younger.

Just after King Edward's coronation, when he underwent an operation for appendicitis and was lying convalescent, he sent for his grandchildren.

The little ones trooped into the room, cautioned by their nurse that they must keep very quiet, and stood about their grandfather's bed. He talked with them for a few minutes and they replied in awed whispers. Then when

the nurse told them they must go Prince Eddie said:

"But, grandpa, can't we see the baby?"

**A GEOMETRICAL FIGURE.**

When a fellow gets full and goes fishing that way,

What manner of thing will he be?  
We're not good at guessing but here we would say,

A rye tangled try angle, he.  
—New York Sun.

**ALL CORRECT.**

The professional point of view is rarely that of the humanitarian. A passenger on a London omnibus calls out to the conductor—

"'Ere, there! Whoa! There's an old chap fallen off the 'bus!"

"All right," responds the conductor, cheerfully. "'E's paid 'is fare!"—  
London Sketch.

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## THE USE OF THEOLOGICAL TRAINING.

Of what use are theologians? A fool, after repeating every piece of scholastic nonsense for two years, receives his cap and bells with great ceremony, and struts and decides on every question; and it is this School of Bedlam which leads to honors and riches. What can we say about it? Thomas and Bonaventure have their altars, and they who invented the plow, the saw and the plane are forgotten.

—VOLTAIRE.

## AND STILL THE CRY IS—CASH!

The various Canadian Protestant organizations have been holding their annual spring meetings, and, with their wonted unanimity in this matter, have been crying out for more cash. The Anglicans have a piece of land in the north-east part of the city supposed to be worth \$750,000 or more, but, though they say they need money in the worst way and were urged to sell by Mr. Blake, they decided to hold on for \$1,000,000 or a still higher price. Mr. Cook said that two years ago for a site on Avenue Road the offers at first were \$10,000, but later \$52,000 was secured. Mr. Blake, however, warned the delegates that "the boom might bust," and said that if \$1,000,000 could be got for the land they could realize \$45,000 a year in interest instead of letting the land lie idle.

Rev. Skey then started an illuminating discussion by moving that the ministers be compelled to pay a tax of one per cent. on their incomes in aid of the superannuation fund, alleging that they were "the most unbusiness-like set of men you ever saw!" "Are you speaking for yourself?" he was asked, and he replied: "Yes, about myself; I have not paid up." And Mr. Davidson asked how they could expect the laity to pay up when they themselves set such a bad example.

Then, with fine apostolic fervor, Mr. Blake burst in—or out. "You are delaying the coming of Christ!" he said. "You have delayed it for two

thousand years !” Which seems from a non-theological standpoint to be rather stretching it. After which it was decided to hold an open missionary meeting in the evening. “And don’t forget your money-bags !” cried Mr. Blake as the delegates began to leave.

Missionary meetings are the great money-bag looseners of the church. When you cannot secure a stiver to convert or assist the naked, starving wretches in your own city slums, you can secure thousands to send Bibles, breeches and blankets to the natives of tropical countries who neither need them nor can profitably employ them ; and thus, when funds are short in any direction, a missionary meeting is the best way of starting a begging crusade.

When Mr. Blake dies the Anglican Synod of Toronto will be a very tame combination. Right or wrong, sincere or hypocritical, he is always lively and noisy, and generally personal. On the present occasion he had two sharp scraps with other delegates. One was with Dean Cayley, who scored the lawyer for stating that certain statistics which had been circulated in the Synod were inaccurate. “Statements in regard to the status of the church have been made, and they are slanderous—yes, I say, slanderous.’

Another was with a Rev. Vipond, who had previously obtained permission to dig 20,000 loads of sand from the church property, for which he would pay five cents a load, selling it at fifty cents a load for the glory of God and incidentally to help build up the rectorial nest he is constructing in the aforesaid north-eastern section of the city. With his usual desire to benefit the church, Mr. Blake had been telling Synod some “damned good-natured friend’s” truths, and Mr. Vipond replied in classic style :

“I object to Mr. Blake’s statements of attendance. It is time us young clergy should be protected. A deceased member of the Synod some time ago printed some statements, and that man’s opponent on the floor was the Hon. Mr. Blake !”

We wonder if all these petty squabbles will cease when “Christian union” becomes an established fact. Or are they a part of the Christian scheme ? Certainly, when deceased men print statements and have disputes “on the floor,” it is about time “us young clergy” should be protected—if only from their own tongues.

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## SOME ANGLICANS FAVOR A FREE SUNDAY.

Although Rev. Wilkinson did not want certain statements to go out as “utterances of members of Synod,” Mr. Beck’s remarks have appeared in that light. For he supported the report of the minority of the committee appointed to investigate the Sunday observance question, and that report reads thus :

"It is subversive of the fundamental doctrines of Christianity to enforce the private observance of Sunday by means of the criminal law; and to do so is a retrograde step savoring of the methods in vogue in the unfortunate times of the Inquisition, when oppression was rife under the guise of Christianity.

"Your committee are of opinion that the largest measure of individual freedom and thought should be conceded to individuals and to all classes and creeds, and that none should attempt to be a law unto another.

"Your committee see no reason why in a large and growing city like Toronto, if there are a sufficient number of intellectual people desiring the opening of the public libraries on Sunday, or if the mechanics and their families, hard worked during the week, desire to use the public parks and rinks for healthy diversion from their monotonous labor, these rights should not be given to the public, although there are those who hold that this is not a proper observance of the day."

That Mr. Beck is not a Christian Unionist seems clear from his remarks about the other Protestant sects:

"This is good enough for Presbyterians, but it is beneath the dignity of the Church of England! We are not Presbyterians. We are believers in brotherly love, not in the doctrine of persecution. The Methodist is in the same position. He says, 'I have been saved, I have been converted.' He is like the old Jew, the Pharisee, who says, 'I am luckier than thou.' The Methodist idea is, 'I am put in a bag and the Lord draws me out.' He says, 'I am better than you. I have found salvation. I am holier than thou. I am good, and I am going to make you good!' We don't believe in that doctrine at all. It is not for the Church of England, but it's all right for the Methodists."

Mr. Beck said it was "utterly and entirely unjustifiable" for the churches and the Lord's Day Alliance to attempt to prevent men from employing Sunday according to the dictates of their own conscience. But, though we sympathize with his liberal sentiments, we cannot accept his statement that "it is not in accordance with the spirit of Christianity to send men to jail for not interpreting the Fourth Commandment just as we do." We cannot forget that in its day the Church of England has been as tyrannical and as merciless a persecutor as the Church of Rome, and if to-day it has ceased to some extent to persecute Dissenters and Liberals, the reason is that it has also very largely ceased to be Christian. As the advocates of missions constantly remind us, the essential mark of a true Christian is his compliance with his Lord's injunction to "preach the gospel to every creature," either personally or (preferably) by deputy, and to adopt the best means of forcing his religion into every corner of the world. We believe this is the true Christian spirit, and that it must necessarily be the leading



spirit of any religion which thinks it is the only true one and possesses a divine mandate to convert the world. Hypocrisy is the only alternative.

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### THE BLUE SUNDAY ALLIANCE.

On Thursday, June 15th, the leaders of two bands engaged to perform at two entertainment parks in Toronto, Scarborough Beach and Hanlan's Point, were summoned before the police magistrate to answer charges of Sabbath-breaking. The Lord's Day Alliance seem determined to suppress every means of Sunday enjoyment open to non-churchgoers, and Police Inspector Kennedy and Crown Attorney Corley ably support them. There was no attempt to charge the bandsmen with not playing "sacred" music, the sole ground of complaint being that they were pursuing their ordinary avocations on "the Lord's day." The cases were adjourned till the next day, when Magistrate Kingsford dismissed them, deciding that musicians were not laboring men and that they were not pursuing their ordinary avocations in giving a band concert on Sunday.

It was noticeable that while Crown Attorney Corley and Police Inspector Kennedy, questioned as to the name of the informer, shouldered all the responsibility, the magistrate's tone was distinctly apologetic. He said he had no alternative but to administer these restrictive laws while they stood on the statute-book. It is evidently becoming recognized by the intelligent classes that it is a scurvy piece of work to attempt the suppression of all "secular" means of enjoyment on Sunday, and that the hypocrites and bigots who are making the attempt are glad to hide their identity behind the official prosecutors.

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Four boys named Zock, McIntyre, Doty and Nelson were haled to the same court charged with the heinous offence of playing ball on Sunday in Bellwoods Park. The boys denied the playing, but Mr. Kingsford took the word of the policeman and decided: "I am not going to dismiss this case, but I will mark it adjourned till called on. I think this will be sufficient warning that boys may not play ball on Sunday." How terrible it is to think that in this Christian country boys are so ill-trained by parents as well as school teachers that their natural instinct to play should not be entirely suppressed by the sound of a church bell!

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### A PROVIDENTIAL RAILWAY WRECK.

On the 16th of June there was an ugly railroad wreck on the Grand Trunk Railway near Newcastle, Ont. The conductor was killed and more than a score of others more or less injured, several of the coaches being reduced to splinters. The train was known as the International Limited,

and was scheduled to pass the point where the wreck occurred at a speed of 54 miles an hour ; but being nearly half an hour late, it was making up time by running at a speed variously estimated as 60 to 75 miles an hour. A narrow escape from a double accident is thus told by a reporter :

"It was the first fatal accident to the Limited in the sixteen years in which it has been operated, and only a kind Providence, which permitted the east-bound local from Toronto to whizz by on the next track but half a minute before the Limited piled up where it had just before passed, saved the lives of scores."

What sort of a "Kind Providence" it could be which might have prevented a second accident, and yet could not or would not or did not prevent the first one, is one of those inscrutable mysteries that all theological pretensions open up to us. And yet the constant recurrence of similar phrases proves the almost universal belief in some such Providence. Here is another passage from the same report :

"A dramatic incident at the wreck was a prayer and short sermon given by a clergyman as soon as the wounded were given first aid. He mounted the platform of one of the wrecked cars, and from there offered a prayer of thanksgiving for those who had escaped serious injury. In his sermon he exhorted his hearers to be always prepared for instantaneous death. The service lasted about fifteen minutes. No one here knows the clergyman's name."

It is a funny sight to watch the solemn, awe-stricken faces of a street corner crowd listening to a Salvationist youth murdering his native tongue in brutal anathemas of people who do not at once "accept Christ" when he is preached at them ; but it seems outrageous that people who have just luckily escaped sudden death should listen to the maudlin rubbish of a pious drummer posing as a preacher, who tells them to be "prepared" for sudden death or the Kind Providence that now has saved them will send them to hell for eternal torment.

With such a Kind Providence to order human affairs—who sends "ane to heaven and ten to hell, all for his glory"—one can only wonder that fatal accidents are not more frequent. It, or "he," would certainly have more saved ones to praise him, and to thank him for having sent so many others to hell while kindly preserving them for future salvation or damnation according to their state of "preparedness."

Surely it is about time that even such hypocritically pious sheets as the *Toronto Globe* and *Star* should give orders to their reporters not to indulge in such pious pulpit twaddle.

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## EMIGRATION TO THE GARDEN OF EDEN.

The Garden of Eden is to be re-planted, this time by the Government of Turkey, not by a Hebrew deity, and it is to be peopled, not by one man

and one woman manufactured out of a mud-heap, but by well-to-do English, or possibly German farmers. Sir William Willcocks, who has been surveying some of the desert lands between the Tigris and the Euphrates, is of the opinion that this district is the veritable site of the Garden of Eden of the Chaldean myths which have been handed down to us by our Jewish (religious) ancestors as the words of their god Yahweh. The angels with flaming swords seem to have disappeared, or perhaps they were in hiding for fear of the men with iron chariots. Willcocks thinks that, like many other deserts, this one can be turned into a real Paradise by a sufficient supply of water, and he proposes to make some big dams across the rivers Euphrates and Tigris to secure the water. The first dam will irrigate an area of 600,000 acres, producing a land value of \$50,000,000 in a district now worthless. When the whole irrigation work is finished, the revived Garden of Eden will be worth \$190,000,000.

It has been understood that the Germans had secured a concession from the Turkish Government for building a railway down this valley, with an immense subsidy of land that would have enabled them to develop a New Germany stretching from the Black Sea to the Persian Gulf, and which would have given Germany the whip-hand in a contest for supremacy in the East. Whether, however, the Germans or the British ultimately fill up and control the new Garden of Eden, or whether it really makes for war or peace, we shall no doubt soon hear of plows turning up relics of the old garden and its first inhabitants, thus settling conclusively and affirmatively the old, old story, which Sir W. Willcocks evidently believes devoutly.

The following statement of the German position in the discussions that led to the immense increase in the British naval armament will be interesting to the advocates of universal peace. It shows that, while a score of European kings and their suites are fraternizing with the newly-crowned British King and professing all kinds of friendship, their officials at home are hard at work on schemes designed to wreck the empire the extent and prosperity of which excite their envy and cupidity :

“ Our people, occupied until the year 1871 with the task of establishing national unity and independence, which the western nations had already succeeded in securing centuries earlier, was unable until our own time to take part in a great colonial policy in other parts of the world. Enormous tracts of America, Africa and Asia to-day speak English, Spanish, French or Russian, or are subject to these Governments ; even small States such as Holland and Portugal have considerable colonial possessions. The Germans have only been able at the last minute to bring under their sceptre a few fragments of insignificant extent and limited value. But from the first moment when we announced such an endeavor England, who already unites under her crown a full fourth of the entire human race—400,000,000 souls—has pursued our effort with ardent jealousy and planted obstacle after obstacle in our path. Even in Turkey, where the nature of the case

excludes any German acquisition of territory, and where we sought for nothing beyond commercial activity with a view to the uplifting of these anciently civilized lands, England has raised so many difficulties that we have been able only slowly and step by step to advance the great undertaking of the Bagdad Railway. Is the great German people to permit itself to be permanently enclosed within its continental frontiers, and from behind them to observe how England, Russia, France, the United States and Japan divide the world among themselves? Are we quietly to look on at the way in which our capitalists are forbidden to build, in accordance with the wish of the Turks, railways and harbors for them? We have few points of contact with the United States and Japan; Russia and France are compelled to take account of the strength of our land forces; but against England we were powerless. The answer to the short-sighted and envious policy of England directed against us was the building of the German navy."

Putting aside the disinterestedness and humanitarianism of the motives which led the Germans to seek foreign fields for trade expansion, Professor Delbruck plainly shows us that the basis of the late war scare was the expressed determination of the Germans to secure for themselves colonial possessions corresponding with those acquired by other European powers while Germany was occupied in crushing Denmark, Austria and France in order to consolidate her own nationality. When Germany had accomplished this object and had made itself the greatest military power in Europe, it found the world divided up among the other powers, with only a few small pieces remaining for Germany to expropriate and exploit.

Thus, while the Peace party are thinking, or rather dreaming, of universal peace and international arbitration, the Germans are busily preparing for the day when they shall be in a position either to seize some of the foreign possessions of Britain or to hold the British at bay while they seize those of some weaker power. And this in spite of the fact that the great wars of the last century gave Germany all the advantages to gain which they were undertaken—German national unity and Atlantic seaports—and has brought an undreamt-of trade expansion.

When we see the leaders of a great nation giving way in this fashion to the principles that guide the actions of a pirate or a highwayman, even if they have the excuse that they are only imitating other reputedly civilized peoples, how flimsy must appear the talk concerning universal peace and arbitration. No treaty will last a moment longer than it suits the interest or the ambition of a powerful nation to maintain it; and to expect a conquering belligerent, under present-day international ethics, to forego its demands on humanitarian grounds is like expecting a wolf to listen to the bleating of the lamb he has just caught. And the final question arises: Where among sane and practical men shall we seek evidence of the growth of the spirit of peace? Tolstoy is dead; where are his followers?



## “CIVILIZATION” OR “SAVAGERY”—WHICH?

Miss Olive MacLeod, who has returned to England after an adventurous journey of 3,700 miles in Africa, through regions where few white men and no white woman had ever been seen before, says a good word for the poor unchristianised blacks. “Not once,” she told an interviewer, “did we have any trouble with the natives, although for six months we were in a country where a white woman had never been seen before.” Such testimony as this could certainly never be given by any of the dark-skinned native “savages” had they attempted to travel in a similar way through any of the so-called civilized lands. Why this should be so it would be perhaps difficult to say; but to us it seems to point clearly to the fact that with all this talk of morality and religion, the civilized nations of the West are to-day seriously lacking in the fundamental principles of morality—a recognition of human kinship, a regard for the rights of others, a conception of individual and social duties, and a feeling of self-respect that makes one scorn to take an advantage of another, or to do him any unmerited injury.

Miss Olive MacLeod’s experience in Africa has been paralled by the experience of Mr. Staniforth Smith and the party that accompanied him in a journey through Papua. This party ascended the Kikori and passed over a country of the most rocky character, the Kikori at one point descending a gorge 1,200 feet deep, and passing down rapids extending for 120 miles. In descending these rapids the rafts of the party were all upset, and it took five or six days to get together again, having lost every bit of property they possessed, and facing a journey of 300 miles through a totally unknown land, which occupied 33 days. The following extract from Mr. Staniforth Smith’s report of the journey gives an idea of the dealings the party with the natives:

“At Sambrigi, immediately to the north-west of Mount Murray, are a cluster of villages with an aggregate population of about 1,000 people. Throughout the trip only one other village of any size was seen. This was on a large tributary of the Kikori flowing south of east. In every other instance the tribe or clan lived in one communal dwelling, varying in dimensions according to the size of the community, and capable of housing from 10 to 70 people. These dwellings, especially the small ones, are generally hidden away or perched on steep ridges that are not easy of access, probably from motives of defence.

“By exercising great forbearance and patience we were fortunately successful in making friends with these bushmen everywhere, and as they had never seen a white man before, the arrival of the expedition caused great excitement. At the first small communal village the party reached they all turned out with their bows and arrows and stood shouting their war cries. They evidently thought the expedition was a marauding party, and naturally

and rightly they were prepared to defend their wives, children and homes.

"While they were in this condition of extreme excitement we sat down, and although our arms were ready for any emergency, appeared to take no notice of them except to hold up some red cloth. They then retired, and when some presents were sent up to the house it was found they had all fled. Great care was taken that nothing was touched, and a tomahawk, a knife, and some red cloth were left in the house.

"Not seeing them return, we started on our march next morning, and in the afternoon were overtaken by the natives, who, when they found we had no desire to harm them, evidenced the greatest joy, and made us presents of food. After that we had no trouble in establishing friendly relations with the natives we met; possibly by some bush telegraphy they had notified the other tribes that the party had no desire to injure them."

## THE SCIENCE OF BREEDING BETTER MEN.

(Scientific.American.)

Ada Juke is known to anthropologists as the "mother of criminals." From her there were directly descended one thousand two hundred persons. Of these, one thousand were criminals, paupers, inebriates, insane, or on the streets. That heritage of crime, disease, inefficiency and immorality cost the State of New York about a million and a quarter dollars for maintenance directly. What the indirect loss was in property stolen, in injury to life and limb, no one can estimate.

Suppose that Ada Juke or her immediate children had been prevented from perpetuating the Juke family. Not only would the State have been spared *hssi* of supporting one thousand defective persons, morally and physically incapable of performing the functions of citizenship, but American manhood would have been considerably better off, and society would have been free from one taint at least.

Instances such as these are not isolated. Ever since the late Sir Francis Galton gave us his science of Eugenics, which in its most literal sense means "good breeding," the scientific students of mankind, the directors of insane asylums and hospitals, criminologists the world over, have been compiling statistics to show not only the danger of permitting the marriage of criminals, lunatics, and the physically unfit, but the effect upon mankind. Thus, Prof. Karl Pearson, Galton's ablest disciple, has driven home the necessity of the scientific study of the human race in many a telling statistical comparison and monograph. He has shown that in Great Britain 25 per cent. of the population (and that the undesirable element in England) is producing 50 per cent. of English children, and that if this goes on unchecked, national deterioration and degeneracy must inevitably result.

Galton originally worked only with statistics, and in his capable hands they proved a powerful weapon. After he had enunciated the principles of

Eugenics, Mendel's law of heredity was revived and applied to the problem. Imperfectly understood as that law may be as yet, nevertheless it enables us to prophesy with considerable accuracy what the offspring of animals, plants and human beings may be, not only in the next generation, but in generations to come. Mendelian principles have no doubt long been followed by professional animal breeders in an empirical way, but only within recent years have enough data been accumulated to show that they apply with equal force to human beings. We know enough about the laws of heredity, we have enough statistics from insane asylums and prisons, we have enough genealogies, to show that, although we may not be able directly to improve the human race as we improve the breed of guinea pigs, rabbits or cows, because of the rebellious spirit of mankind, yet the time has come when the lawmaker should join hands with the scientist, and at least check the propagation of the unfit. Prizes have been offered to crack trotters for beating their own record, \$10,000 for a fifth of a second, all for the purpose of evolving a precious two-minute horse. Yet we hear of no prizes which are offered for that much worthier object, the physically and intellectually perfect man. Fortunately the need of intelligent legislation on the subject is being driven home by scientific men and Eugenic associations here and abroad. The Eugenics laboratory founded by Sir Francis Galton and the American Breeders Association have done much to clear away the popular prejudices inevitably encountered in such educational work and to prepare the ground for legislative action. Some States have already passed laws that show an appreciation of the situation.

The proper attitude to be taken toward the perpetuation of poor types is that which has been attributed to Huxley. "We are sorry for you," he is reported to have said; "we will do our best for you (and in so doing we elevate ourselves, since mercy blesses him that gives and him that takes), but we deny you the right to parentage. You may live, but you must not propagate."

The absurdity of legislation to cure social evils without scientific facts to base that legislation upon, is no more apparent than in the disposal of the insane. In Wetham's "Family and the Nation," it is stated: "According to the mid-Victorian concept, a man was either sane or insane—quite mad or completely cured. How he became mad, how completely was he cured, were not taken into consideration." It is not enough to take care of an insane man. To discharge him after a period of a few months or a few years and brand him as cured, when his whole family history points to the fact that he is a hereditary epileptic or lunatic, and to place no barriers in his path when he attempts to marry, is statesmanship of the poorest order.

If the Eugenist has his way, "well-born" will acquire a new meaning. It will not cease to mean descent from a proud and noble race that has

accomplished great things in the past, but it will also mean that the stock descended from that race is composed of men and women who will live up to its traditions, who will have that perfect physique and stable mental organization which Maudsley, that most literary and philosophical of psychiatrists, calls "the highest sanity."

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## FREETHOUGHT AND VIVISECTION.

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BY GEORGE ALLEN WHITE.

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FREETHOUGHT, though in some respects a rather indefinite term, is perhaps best defined as an attitude of the thinking faculties. Yet the muddiest obscurantist doubtless likes to imagine that his thought is free; and some clarifying word seems to be needed, which shall denote, not only that so far as possible the internally functioning mental processes are untrammelled by custom, prejudice, and the narrower aspects of self, but that this trinity of worldliness, of essential smallness, is also powerless to affect the overt expression of that inwardly dominant free thought. Freedom inside and out, from core to periphery—that is what is meant by Freethought.

Now, an attitude of the mind, while it may be the fruitful seed-plot of everything beneficial in the higher evolutionary processes, does not of itself accomplish anything, except indeed to ennoble the life of the individual unit himself—his interiority. This attitude cannot lie fallow or be hid under a bushel. It must fearlessly exfoliate itself, lay hold of the various pressing problems agitating the world from age to age, and, wrestling with them in the fervor of an unfettered virility, work out higher standards of living. Nay, it must do more. It must run riot and originate problems.

As a rule, the thorough disciple of Freethought sweeps his intellection along over extensive theoretical areas, and entertains pronounced opinions upon all the great social, humanitarian and philosophic questions of the day. This is very natural and very good. But though such be the case with him, he must not think to turn a Freethought publication *per se* into a specializing reform sheet. It is no more the province of a purely, fundamentally grounded Freethought mouthpiece to invite dissension and ruin by throwing open its columns to the unrestricted advocacy by correspondents of every new and not necessarily germane ism, however absurd, than it comports with fitness for it to print multitudinous communications given up to labored defences of conservative institutions.

Each reform has its own special organs of proselytizing, to which, along with other knight-errants, the simon-pure Freethinker can easily obtain access; and in the natural course of things it is there that the mass of his



mental burden must be unloaded. For Socialist papers to provide lengthy symposiums on the tenuous tenets of Theosophy ; for Vegetarian papers to serve up diatribes on the merits of the various brands of Red or Clawless Anarchy ; for Temperance papers to apply the microscope to the imagined horrors of " blank " Atheism ; or for Freethought papers to ferment brain-pulp on the thrilling subjects of horse-serums and divided skirts,—would be to embroil the whole reforming conscience of the continent, as it were like cats tied tail to tail, and to set back with a loud click the hands on the dial of progress. The Freethought press must be and is hospitable to reform, and must not lend aid and comfort to the enemy ; but it is not the Don Quixote patron and particular protagonist of " isms," salutary though they be.

An occasional and very limited excursion into these foreign fields, however, may be pardoned if the sentiment *pro* and *con* appears to be widely aroused ; more especially when, as is the case with the Vivisection controversy, writers have not been lacking to thrust forward, in behalf of what strike some of us as atrocious practices, honored names inscribed high in the resplendent pantheon of our movement.

Than Darwin, Huxley, Spencer and Ray Lancaster, none occupy a prouder eminence in the matter of services rendered the cause of Freethought. In defence of the physiologically scientific practice of cutting up alive millions of animals (usually, though it is to be feared without adequate ground, supposed to be fully anæsthetized) these potent names have been adduced. But Darwin, Huxley and Spencer, too broadminded for " the whole hog " demanded by a pottering, trogdolyte breed of cutting squinters, were far out of sympathy with the insolently superior attitude of the brutal American " scot-free " school, and repeatedly expressed their abhorrence of the callous excesses to which their attention had been called by friends of the animals.

As in every historic or contemporary reform, in every cult, in every occupation and avocation industrial, in every walk of life however inconspicuous, so in Freethought we find two main temperamental classes—those, oftentimes famous, who, laudable enough in purpose, but primarily wooden and with stunted ideal and stillborn soul, tend to severe specializations and become fascinated and finally altogether obsessed by the grubbing technique of their particular life-work, considering everything else but dross, everybody otherwise occupied as fools and " fillers " for the census ; and on the other hand those, like great Robert G. Ingersoll, who quickly absorb all that is best from the burrowing activities of the Dry-as-Dusts, bid them Good-bye, and then swing on and up in glorified vision along the mighty course of ages.

That certain " scientific " slave-drivers or their apologists were found to

uphold Slavery, declaring that the preponderating mass of the whites benefited by the temporary incommoding of a few shiftless simian blacks (to which annoyance the latter soon became accustomed, finally thanking their stars for being enslaved), did not suffice to prove Slavery right. Nor does the scientific support at least formerly accorded the imagined necessity of War in the weeding-out economy of national existences certify that War is to be really a factor eternal on this earth.

Science utilizes the microscope, the telescope, and a thousand other bewildering appliances of high use to the investigator without inflicting the crime of pain on sentient creatures, or outraging their right to live their little span in the woods and green fields. And when this mean branch of doctoring pseudo-Science called Vivisection thinks by loud appeals to the selfishness of man to combat the great reform Zeitgeist welling ever more abundantly and now brute-including from the springs of human righteousness, it will find that in the remorseless end nothing can persist but that same march toward the Right that is ever faster and faster and more imperious.

The animals, abused and thoughtlessly condemned by preacher, commoner and civilian for centuries and millenniums, are standing silent and questioning at the bar of the twentieth century, and neither Lanksters nor inhuman bus-drivers nor ghouls nor gods can alter by one iota the final fated decision of the mind of man.

Appended are the opinions of several exponents of Freethought who at the same time have cared something for the animal world :

" Vivisection is the Inquisition—the Hell—of Science. All the cruelty which the human—or rather the inhuman—heart is capable of inflicting is in this word. Below this there is no depth."—R. G. INGERSOLL.

" The practice of Vivisection is so revolting that it is difficult to imagine how any human beings could defend it. . . . These professional men regard the victims of their science very much as the Inquisitors of old did the victims of their faith. They have a sort of conventional fanaticism for the elucidation of scientific truth, and although humane like other men in ordinary life, they are ready to act the part of monsters of cruelty to clear up a physiological doubt."—RICHARD COBDEN, Letter of Mar. 2, 1865.

" Against Vivisection especially I feel very strongly. I have never seen really convincing proof that the practice is necessary to the advancement of medical science, while the cruelties to which it is apt to lead are undeniable."—GOLDWIN SMITH, Letter to the London Humanitarian League, 1904. (Dr. Smith was a liberal thinker, though not strictly a Freethinker.)

" I know your work on behalf of the helpless, and would rejoice to be with you, if I could bring my mind to consider that a petition to the Royal Commission on Vivisection would be viewed favorably by the Commissioners, or do service to the cause you are advocating."—George Meredith, Letter to Stephen Coleridge, Oct. 9, 1906.

"Health is not got by poisonings, however carefully graduated. Health is brought about by pure living, pure food, moral self-control, and by becoming the master and not the slave of your appetites and passions. It is a road that leads to death and not to life, when you want to live evilly and be cured of the results of evil living out of the things which are wrung from the tortured bodies of the animal kingdom."—ANNIE BESANT, Lecture (in London) May 16, 1909. (Mrs. Besant was formerly allied with the Freethinkers, but later embraced Theosophy.)

"My name is nothing ; it is in the name of the whole human race that you make the appeal. Vivisection is a crime. The human race will repudiate these barbarities."—VICTOR HUGO.

"If any of these men at present working in laboratories tried difficult, arduous paths of usefulness, they probably would be quite useless. Any fool can be a vivisectionist ; many of them are. Therefore I am not going to pretend that the shutting up of the laboratories would be a good thing for them. But there they are not only pursuing their own path, but discrediting other paths, and throwing much odium on the men who are trying to open up other paths. You want to shut up the laboratories, you want to get rid of those men. It is true they may have to give up science. Let them sweep the crossings ; they probably would be able to do that."—GEORGE BERNARD SHAW, Address at Caxton Hall, London, June 10, 1909.

"I do not remember ever having written anything directly against Vivisection, but nevertheless I am glad to have an opportunity of expressing my great disapprobation of Vivisection, which I consider cruel and unnecessary."—COUNT LEO TOLSTOY, Letter of Apr. 23, 1909. (Count Tolstoy was for all practical purposes a Freethinker.)

"What is the temperature of a cat's liver ; how hot scalding water must be to kill a rabbit ; what is the effect of sticking a needle into the heart of a dog—are with these men scientific facts, and necessarily so. Thus all indulgence of wild and wanton curiosity must pass as science legally, whether practised by a little boy or by a pretentious sciolist."—FRANCIS WILLIAM NEWMAN, Essay on Cruelty in Fraser's Magazine.

"Let us, then, accept the greater responsibility that attaches to the greater power and opportunities ; let us be benefactors rather than tormentors to these inferior beings who are so much at our mercy ; and, above all, let us not corrupt our own natures by clothing our cruel pride in the stolen raiment of science and humanity."—G. W. FOOTE, Editor London *Free-thinker*, November, 1909.

"Luckily the few data we have already received on the truth of this matter are so entirely convincing that the cowardice of those other gentlemen can no longer tempt us to enthusiasm for the animal-torture they so philanthropically approve ; on the contrary, it will make us cease committing our health and life to a doctor who gains his learning thence, for we shall regard him not only as a man insensible to pity, but also as a dunce in his profession."—RICHARD WAGNER, Letter to Ernst von Weber.

"Everything has its day ; and this craze for digging into the bowels and brains of animals has come to a climax where it must surely before long prove its own futility and insanity. I use the words deliberately ; for when

mankind has reached that pass where the fear and terror of outer bodily disease drives it to do things revolting and violating to its own inner life and deeper instincts, it is obvious that it has got to an ugly place, where disaster waits it on either hand and only those go forward whom the gods have blinded."—EDWARD CARPENTER, Address before the Humanitarian League, London, 1904.

"I believe I am not interested to know whether vivisection produces results that are profitable to the human race or doesn't. To know that the results are profitable to the race would not remove my hostility to it. The pain which it inflicts upon unconsenting animals is the basis of my enmity toward it, and it is to me sufficient justification of the enmity without looking further. It is so distinctly a matter of feeling with me, and is so strong and so deeply rooted in my make and constitution, that I am sure I could not even see a vivisector vivisectioned with anything more than a sort of qualified satisfaction."—MARK TWAIN, Letter to "Animals' Guardian."

"I venture to predict that the time will come when the searching for human health among the infected organs and tortured nerves of our fellow animals will be regarded with the same loathing which we now visit upon the worst barbarities of our ancestors."—ERNEST H. CROSBY, Letter of May 13, 1906, to N. Y. *Tribune*.

"I have for some years come to the conclusion that nothing but total abolition will meet the case of Vivisection. I am quite disgusted at the frequency of the most horrible experiments to determine the most trivial facts recorded in the publications of scientific societies month by month, evidently carried on for the interest of the 'research' and the reputation it gives."—ALFRED RUSSEL WALLACE, Letter to Dr. W. R. Hadwen, Sept., 1905.

"I would rather submit to the worst of deaths, so far as pain goes, than have a single dog or cat tortured on the pretence of sparing me a twinge or two."—ROBERT BROWNING, Letter to Miss F. P. Cobbe, Dec. 28, 1874.

"Many Vivisectioners are not medical men at all, and it has not yet become a proverb that physiologists are humane. . . . We are bound to see that the sacred name of science is not used as a shelter for unworthy practices."—SIR LESLIE STEPHEN, "The Effects of Vivisection," Cornhill Magazine, April, 1876.

"The day may come when the rest of the animal creation may acquire those rights which never could have been withholden from them but by the hand of tyranny. The question is not, 'Can they reason,' nor 'Can they talk,' but 'Can they suffer?'"—JEREMY BENTHAM, "Introduction to the Principles of Morals and Legislation."

"But this I know, whate'er of natural rights  
Be mine, are yours no less by native dower.  
If none entitled is to bind ME down,  
And rend, and mar, and rack, and break, and flay me,  
None hath a title so to ravage YOU,  
Saving such title as defames alike  
Him that bestows and him that uses it."

—WILLIAM WATSON.



## WHAT CHRISTIANS THINK OF THEIR GOD.

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The following letter from our friend Mr. Marcuse, of Montreal, will be read with a peculiar interest from its reference to the recent accident to the aged and illustrious scientist and philosopher Ernst Haeckel. Our readers will be grieved to note the "very slow progress" in convalescence mentioned by Professor Haeckel :

THE ROYAL LINE T.T.S.S. ROYAL EDWARD, July 1, 1911.

MY DEAR MR. ELLIS,—After a very pleasant trip to Europe I am now on my way home on this very comfortable ship.

While in Berlin I saw a newspaper containing a letter addressed to Professor Haeckel which I think would interest the readers of SECULAR THOUGHT, and I have translated it for you, should you wish to publish it.

I have noticed great changes in England as well as on the Continent of Europe. Such a letter as the one addressed to Prof. Haeckel would have been applauded not many years ago; to-day it only excites pity for the writer and a shrug of indifference.

London is no longer the unspeakably dull place it used to be on Sundays. The people have become more emancipated and enjoy the day almost as much as they do on the Continent. Religious creeds are seldom discussed. The Church bells still peal, but to me their sound seems to convey a note of impatience and plaintiveness.

Yet there is no disorder; everything moves rhythmically and without friction. I think that perhaps unconsciously great numbers of people have become Freethinkers in a broad sense and the progress continues with irresistible force.

The work done by Bradlaugh and Ingersoll, Darwin, Haeckel and others is bearing fruit and thanks to them the world has become a better place to live in.

I hope that you and SECULAR THOUGHT are prospering and remain with best wishes,

Yours truly,

B. MARCUSE.

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### A PIOUS LETTER.

(From the "Volks-Zeitung," Berlin, Germany, 25th May, 1911.)

Ernst Haeckel in Jena sends us the following letter written by a pious and orthodox man in the most genuine style of intolerant hypocrisy. It serves as a contrast to the numerous letters of sympathy which he has received from many countries on account of the regrettable accident which

happened to him in his library, when, climbing on a chair to take a book from a high shelf, he fell and injured his ankle :

“BERLIN, May 22, 1911.

“Much Esteemed Professor,—The mills of the gods grind slowly, but exceedingly fine, so says an old proverb. At last, at last, the eternal and just God whose irrepressible indulgence and patience towards you is simply adorable, has revealed himself to you. It was God's, yes, the living God's own hand which inflicted this penalty upon you in your old age. With unconcealed joy and satisfaction we positive Christians have heard that you have been condemned to what we hope will be a permanent disability. May you on your couch of pain become conscious of the fact that God does not permit himself to be scoffed at, and may you perhaps still gain the experience that it is better to be a believer in God than one who denies him and is a dissident from his church. Shortly after you had renounced the church the living God has thrown you down from the position of arrogance you presumed to occupy. Perhaps the God of the Apes will now help you ! Certainly you look more like an ape than a man.

“I hope that the living God may still give you many proofs of his omnipotence in the shape of pains and sickness, that you may writhe in agony and may never become quite healed.

“In the name of many positive Christians who rejoice in this just punishment inflicted by God.

“Professor Dr. v. B.”

The “*Volks Zeitung*” adds :

“It may be that the pious and cowardly writer of this letter possessed a sufficient amount of shamefacedness to prevent him signing his name in full, and that he used the title of Professor to lend weight to his letter ; but that a human being could commit in writing so shameless an excess of fanaticism—we have the original letter before us—shows to what extent the conscienceless and zealous apostles of the orthodox doctrine of ‘love your neighbor’ have confused and poisoned the minds of the ‘believers’ against the world-renowned scholar and leader. Fortunately, Professor Haeckel has enough good sense not to allow this characteristic effusion of one ‘poor in spirit’ to spoil his good humor. The aged patient writes to us : ‘My convalescence makes very slow progress. The pious wish of the “dear brother in Christ” seems likely to be fulfilled.’ ”

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### Choose Well Your Friends.

The water placed in goblet, bowl or cup  
Changes its form to its receptacle ;  
And so our plastic souls take various shapes  
And characters of good or ill, to fit  
The good or evil in the friends we choose.  
Therefore be ever careful in your choice of friends,  
And let your special love be given to those  
Whose strength of character may prove the whip  
That drives you ever to fair Wisdom's goal.

—Emperor of Japan—

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## THE ORANGE GRAND LODGE'S NEW POLITICAL PLATFORM.

At Winnipeg, on June 30th, the Orange Grand Lodge of British North America issued this new political platform :

- " 1. Entire separation of Church and State.
- " 2. Opposition to interference of the Dominion Government with the Provinces in educational affairs.
- " 3. Resistance to further special privileges to any race or religion, and elimination of any special privilege which they now possess, except those included in the Confederation compact.
- " 4. Maintenance of British connection.
- " 5. Close supervision of all new settlers, and special encouragement of British immigrants.
- " 6. A Federal marriage law, with criminal penalties for those who use their influence to separate legally married persons.
- " 7. Government inspection of all religious, educational and charitable institutions, and the inspection of the books and accounts of all such institutions receiving aid from the public treasury."

While at first view these demands seem unobjectionable, a little consideration will show that they need much amendment before they can assume practicable shape. Entire separation of Church and State is impossible while, for instance, Quebec has the right to settle its own educational matters. For it is certain that the Catholic majority in Quebec will not permit the separation of Church and State, especially in the matter of education, unless driven to it by the Federal power.

It may be said that, if Church and State were effectively separated, all the other demands would necessarily follow.

But it is very questionable what the Orangemen mean by their "entire separation." They no doubt mean the same thing as those who use the same language in the States but are working to put "god" into the U. S. Constitution. They mean that the power of the State shall only be used to protect their religion from attack, to protect their churches from taxation, to find jobs with good salaries for their chaplains, to keep the Bible in the public schools, to maintain Sunday observance and a religious oath in law courts and public offices, and to foster a system of speech, press, and amusement censorship that subjects the citizens of a nominally free country to the brutal tyranny of a gang of ignorant police officers. To use the public funds and power for objects like these is no evidence to a devout Christian of any connection between Church and State. We believe Orangemen would call upon the State to protect their religious prejudices from what they would call the blasphemous attacks, not only of Freethinkers, but of their fellow Christians.

It is, however, a decided gain to find religionists like the Orangemen acknowledging the evil of the union of Church and State.

The item regarding Government inspection should be extended so as to include every institution or company receiving Government aid of any sort, whether in the shape of direct money grant or subsidy, tax remission, bonus, land grant, or monopoly or special privileges of any sort. Such inspection is the only means the public possesses of protecting itself from the many infamous robberies that have been perpetrated upon it, such as the C.P.R., the G.T.P., the T.S.R., and the other millionaire-breeding monopolies.

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### THE HOT WAVE AND THE SUNDAY LAW.

"Hard cases make bad laws" is an old maxim, but it is true that the hard cases arising from the exceptionally hot weather of the week in July have done one good thing—they have shown the impracticable absurdity of the Blue Sunday



laws. While nearly a score of deaths from the excessive heat are reported at the Toronto City Hall per day, the Sunday law, as interpreted by Judge Middleton, says it is a crime to sell a dish of ice cream or a glass of lemonade except as part of a regular meal on even the hottest of Sundays.

And the stupid law is doing a very good thing in turning many persons who hitherto have supported a strict Sunday observance law into advocates of a more rational Sunday, besides getting the lawyers into a tangle in the effort to decide just what a "restaurant" is. It is amusing to hear, while the Alliance bigots are discussing the law as if they had the final authority in the matter, many fair-minded men and even some churchmen openly expressing the opinion that the only satisfactory settlement of the question will be found in a free Sunday—as free for a band concert as for a church performance, as free for buying and selling a dinner or a cigar or ice-cream as for preaching a sermon for salary, as free for a cornet soloist in a park band as for a similar performer in a Salvation Army street corner band.

If the hot wave of July should continue for a few weeks the whole question would be settled without reference to the presumptuous dictation of the agents of the Alliance, to whom politicians as well as judges pay as much deference as if the use of the prefix "Rev." to their names conferred upon them either any wisdom or any authority. It is this superstition of slavish subserviency to clerical authority that blinds the mass of the people to a sense of their own rights and duties.

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### CHURCHMEN'S OPINIONS ON SUNDAY OBSERVANCE.

At the Rochester (England) Diocesan Conference Lord Darnley suggested that all churchmen should attend morning service on Sundays, but that the Church should countenance the use of the afternoons for legitimate recreation and games. The following are some of the opinions this suggestion has called out :

Bishop Welldon : " I think every Christian should devote part of every Sunday to the public worship of God. I would lay down no absolute rule beyond this, but hold firmly that the more sacred Sunday is kept the better, stronger and holier will be the national life."

If our reading of history is of any value, the more sacredly Sunday is kept the more hypocrisy there will be both on that as well as on every other day of the week.

The Bishop of Lincoln : " It is often forgotten that the Christian Church intended Sunday primarily for worship and secondly for rest."

The Bishop forgets that his own church preachers were at one time the leaders in the Sunday afternoon games.

Bishop Taylor Smith, Chaplain-General to the forces : " I only know of one legitimate way of keeping Sunday—remember to keep it whole. When the component parts of a man can be separated and live, then you can divide the Lord's Day and keep it."

The foolish conceit of carving a man into pieces is an illustration fit for a Sunday school teacher, especially as the Catholics largely do the very thing he thinks is impossible in Sunday observance.

Lord Kinnaid : " I am strongly opposed to games and sports on Sunday. I recognize the good intentions of many advocates of Sunday afternoon games. They do not realize, I believe, the danger of our losing the Christian Sunday altogether. Personally I believe in the Divine institution of Sunday."

We should like Lord Kinnaid to say, not what he thinks the " Christian Sunday " should be, but what it actually is, before he talks of losing it.

The Bishop of Croydon in an interview said : " I certainly do not think that the man who has ample opportunity for games during the week should play them on Sundays. On the other hand, I would not deny the clerk who is chained to his desk for six days in the week any innocent measure of amusement or recreation. For him and the toiling masses generally I can see no harm in a game of football, cricket or tennis on Sunday."

To make a distinction between those who have no work at all to do and those who work six days a week seems to be a plan to drive the idlers into worse methods of employing their time on Sundays, and only proves the absurdity of attempting to dictate to society in such a matter.

## MUNICIPAL HYGIENE.

Here are some regulations recommended by the organizers of a sanitary campaign and published in the *Sunday Chicago Tribune* :

“Swatting of house flies, horse flies and all other brands of flies.

“Education of mothers regarding the care of their babies.

“Education of school children as to the care of their baby brothers and sisters.

““Baby smokers’ for fathers, at which physicians will tell them the proper care for infants.

“Abolition of the city dumps and the establishment of a crematory or the removal of the dumps to districts less congested.

“Regular and frequent disposal of all garbage heaps, manure piles, dead cats and all other disease-spreading, germ-breeding factors.

“Cleanliness in the home.

“Compulsory furnishing of screens by landlords.

“Electrification of railroads within the city limits.

“Giving away of free ice, ice boxes and certified milk by the country.

“Close inspection of all milk shipped to the city.”

Of these things it may be said that most of them are to-day recognized as essential to the health of all places of human habitation. In regard to “cleanliness in the home,” there is a vast amount of knowledge still to be acquired by the masses ; but we think it should be made obligatory on landlords to put all dwelling houses in a proper sanitary condition before tenants are allowed to occupy them.

Screen windows and doors and double windows and doors for winter use should also be provided for every house ; and official inspection should secure the fittings of these appliances to be such as to make them usable and substantial. In this regard, there is vast room for the inventor and for improvement even in the homes of the well-to-do.

With the rapid spread of electric power, there should be no difficulty in soon abolishing the smoke nuisance in our towns.

We feel inclined to dissent from the clause sanctioning the gift of ice, ice-boxes, and certified milk. The milk supply should certainly be constantly supervised and tested, and stringent rules applied to its collection and distribution.

And here we cannot avoid mentioning the good work done by the Government Analysts' Department at Ottawa, which has had a distinctly beneficial effect in purifying the food supply of the country.

A lurid light is thrown upon this discussion by the report, just issued, of Dr. Hastings, the Medical Health Officer of Toronto, reference to which must be deferred till next issue.

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## THE TORONTO GAS AND ELECTRIC LIGHT COMPANIES.

It is very amusing to notice the change that has come over the management of the Consumers' Gas Co. and the Electric Light Co. now that they find there is some substantial danger of their being compelled to face real municipal competition with their monopolies. In the case of the Gas Co. advertisements have for some time past been appearing in the newspapers, as well as being sent all over the city to individuals by mail, offering all sorts of advantages to customers in the way of appliances for lighting, cooking and heating purposes, with free inspection and adjustment of gas services and fittings; and the issue of the Hydro-Electric schedule of rates has been followed by a big cut in the Electric Light Co.'s rates with long explanations setting forth the advantages of the company's services.

The point that we are afraid will be overlooked by most people is the fact that, if by any chance the civic service should become a failure, and the monopolies be restored, the latter would immediately raise prices again to the limit. There seems to us to be only one policy to be pursued by self-respecting and public-spirited citizens, and that is, to support the civic service to the utmost even if there should be no financial gain, and even if the companies should cut prices below the city's rates.

In the case of the Consumers' Gas Company, though after much contention the price of gas has been brought down to a point lower than that current in almost any other American city, there is room for vast improvements before the service of the company can be considered in any way satisfactory. In the first place, the quality of the gas supplied is a very important matter, and affords means to the company of defrauding the people. We have every reason to believe that the heat unit value of the gas at present supplied to Toronto is more than ten per cent. below the standard, and that this has been already proved by the investigations of Mr. R. W. King, who is one of the very few competent engineers who have dealt with the subject. This means that the public, while nominally getting a five cent reduction, are really being robbed by the company of



over four cents. If Mr. King's figures are correct, and we have no doubt they are, the company's gas only furnishes 600 heat units where it ought to give 680, and the consumer is thus compelled to use 1,133 feet of gas to get the amount of heat he should get out of 1,000 feet. At 70 cents, this costs 79.3 cents.

This practical swindle of the public points to a radical defect in the company's charter, under which there should be no incentive to rob or deceive the public when once the company had earned a ten per cent. dividend. But the greed of the monopolist was aroused by success, and the company by various devices managed to keep up the price of gas until undeniable facts compelled them to lower it by the smallest instalments. The legislation of '86, obtained there is little doubt by corrupting aldermen and legislators, gave the company additional powers, under which it was enabled to increase its reserve fund and plant instead of decreasing the price of gas, and giving it, in case of purchase by the city, the right to be paid on a valuation of its plant instead of its capital.

It is clear that by the original contract all that the company could rightfully claim, in the case of municipal purchase—all that it could possibly have expected—was the return of its fully paid-up capital; for if it claimed more than that, it could only do so by admitting that it had accumulated its profits and extended its plant, which should have been paid for by new capital, instead of reducing the price of gas according to the contract.

And this is how the case stands at present. Instead of honestly administering the monopoly entrusted to it, and being satisfied with the ten per cent. interest allowed to it, the greed and fraud engendered by its success have placed it in a position to practically rob the public of many millions of dollars in case the city should decide to take over the franchise, and in the meantime the company has every inducement to cheat the public by supplying inferior gas. The only thing that will keep such a monopoly in the path of honesty and protect the public from fraud is the appointment of a competent engineer to take entire control of the power, light and heating departments of the civic administration.

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## ANGLICAN MISSION TO THE JEWS IN MONTREAL.

Very properly, as we think, the Acting Mayor of Montreal has put a stop to the street preaching by the Anglican parson, J. Osborne Troop, as a missionary to the Jews. He did this as a response to the complaint of a number of Jews in the neighborhood, who objected to Mr. Troop's preaching. The latter had a permit from the mayor, and says he should be allowed to carry on his objectionable mission because the Catholic proces-

sions, which block the streets and stop all business for hours, are protected by the police. If he wishes to be logical, let him organize a procession of his converted Jews, and then see what happens.

We are astonished to find the respectable, not to say "tony," Anglicans descending to this Salvation Army street howling business, but we suppose they feel the necessity of "keeping up with the procession," and Osborne Troop is a Wycliffite Low Churchman.

Six hundred Montreal Orangemen held a church parade on Sunday, July 9, marching through the principal streets without disturbance.

## JEW AND CHRISTIAN.

(Toronto World.)

Rev. S. B. Rohold, who is described as a Christian Jew and a Presbyterian missionary, appears to have irritant effect frequently observable in the case of hybrids. Under the circumstances he would be well advised to leave his former co-religionists alone, and betake himself to the vast army of the unattached, who are much more in need of Christian training than their Jewish contemporaries.

Whatever personal prejudice may assume, the Jews of Toronto are fairly good citizens, and in general peaceably disposed. If some of them are restive under the preaching of the Rev. S. B. Rohold, they are not any more so than a similar body of Christians would be if assailed by a Jewish proselytizer who attempted to convert them to Judaism. Just imagine the reception that would be accorded to a former Christian, converted to Judaism, who attempted to proselytize among the members of his former faith! Christianity consists in doing as one would be done by, and Mr. Rohold has scarcely imbibed a full measure of that spirit if he thinks that his cause will be advanced by participation in such scenes as he has evoked in "the Ward." "Preach I must, and preach I will," he asserts, with a disregard of the true spirit of liberty that will certainly do more injury than good to Christianity.

"This is a land of liberty," he declares, but as a zealous proselyte he seems unable to distinguish between liberty and license. The members of the Jewish faith have just as good a right as Mr. Rohold to be left in the enjoyment of peace and quiet, and he may very easily become a public nuisance instead of an exponent of liberty, as he hopes. Special appeals to one or another body of religionists are not to be encouraged, and are just as obnoxious when made to a crowd as to an individual. Mr. Rohold would very properly resent the attempt of a Jewish proselytizer to re-convert him to his original faith by a direct personal appeal. General appeals he can ignore. We believe the practice of the Salvation Army might be studied with advantage by Mr. Rohold and others who are burdened with a message. General Booth's followers appear to be able to get the utmost amount of publicity and attention with the least amount of friction with those who hold a different faith.

Mr. Rohold's great prototype St. Paul recommends his friend Titus "to speak evil of no man, to be no brawler, but gentle, showing all meekness to all men." We commend this advice to him, for its adoption is more likely to impress his Jewish fellow-citizens than an attitude of bravado.

## THE SANDWICH MAN.

F. J. GOULD, (IN LITERARY GUIDE.)

It was on the Piccadilly tube railway. We passengers had assembled in the lift, and had just felt the sudden heave upwards, when a voice, unclear and untuneful, muttered :

"Jesus said, 'I, if I be lifted up, will draw all men unto me.'"

A big-boned, smooth-shaven man emitted this heavenly message. Such announcements were formerly made by Gabriel or Michael, or other such silver-winged plenipotentiaries of Paradise. A different system prevails to-day, and the word is uttered by a sandwich man, whose chest and back are clad in the armour of cardboard placards bearing large-letter Gospel texts. He added no commentary. The voice was supposed to be its own interpreter. In a few moments we chance comrades of the lift were scattered to the four winds, carrying away with us more or less of the sandwich man's philosophy.

One of the most lovely pictures on earth is Paul Veronese's *Dream of the Empress Helena*. In a vision of deep slumber the Christian lady sees the angel, who reveals the hiding place of the True Cross. At the suasion of such an angel I would be prepared to adopt any creed whatever, with the exception of the late Mrs. Eddy's Christian Science, which not even a full congress of Cherubim and Seraphim would induce me to accept. Dignity, and at times splendor, characterized the ancient methods of communication from the gods. Take a pagan example. Æneas, father of the Roman people, consulted the Cumæan Sibyl at her temple hewn out of the rock. A hundred avenues gave solemn entry, by a hundred doors, to the sanctuary. The Sybl writhes under the divine influence of Apollo.

*Ostia jamque domus patuere ingentia centum  
Sponte sua, vatisque ferunt responsa per auras*

—"And now the hundred huge gates of the fane fly open, and fling the prophetic responses to the outside air." It was this oracle that imparted to Æneas the secret of the Golden Bough (familiar to us to-day in Dr. J. Frazer's illuminations), by means of which he gained access to the Under-world and interviewed his father's shade. Or take the Christian tradition as given in the Gospel of Luke, or, better still, in Milton's *Hymn on the Nativity*. Here you have an entirely beautiful myth, in which the celestial choir itself becomes graciously human in its song of welcome to the Stable Child, and the shepherds in turn are touched with starry radiance.

Such were the antique modes, and now they are displaced by the

sandwich man and his cardboard placards. To me, an obscure member of the Rationalist Press Association, the holy embassy arrives through this vulgar channel. The ambassador's boots were not even polished. Yet ("though I say it as should not") I know how to behave myself in the company of poets, and, while I should take a pious delight in pleasing Ariosto and Tasso by letting them read their poems aloud to me, I should esteem it a still higher privilege to have heard the Sybil chant from the hundred gates, or the angels raise their chorus over the pastures of Bethlehem. I could have lent the listening ear, and willingly bended the humble knee. But nought is vouchsafed to me save this sandwich man ; and, as already observed, his boots were not polished.

I suppose it is really the result of Protestantism. When Gutenberg's printing machine and Luther's free trade in the Scriptures let the Bible loose upon the world the degradation of the divine message (previously begun by the metaphysics of the schoolmen) was visibly hastened. We became committed to the wrangling of the Puritans and the multiplication of petty sects. The will of God had to be ascertained by committees of deacons, just as the Rights of Man had, in 1789, to be fixed up in Jacobin Clubs and at revolutionary suppers. Every prayerful reader of the Bible was, by virtue of his reading and praying function, enabled to speak with certainty on universal significances and destinies, just as, in the recent General Election, every voter was an authority on politics and sociology. Any peddling little builder of cottage or styé may borrow stones from the ruined edifice of the gods. Any pamphleteer may set himself up with a stock of texts and do business in divine wares. The theological profession has become overcrowded. What was once an affair of the Council chamber and of solemn thinking is now cheaper than cheap journalism, and as unintellectual. Formerly it needed a Thomas Aquinas to expound the heavenly wisdom. Now evangelical ignorance sends out tenpenny Bibles which it does not comprehend, and the sandwich man parades the Word of God before the idle gaze of passengers in a Piccadilly lift.

Thus does the old order proclaim its own failure. The Cumœan Sybil was not a perfectly reliable guide to the solution of the riddles of fate ; the sandwich man is even less competent. Our complex world gets no aid from the gratuitous fortune-telling of the tract distributor or text reciter. I will not say that Machiavelli put politics on the right road ; but, at least, this man of the Renaissance profitably hinted that life was intricate, and called for supreme wit and judgment. Thomas More, Grotius, Hobbes, Montesquieu, Condorcet, Comte, Marx, Spencer, and, in our own day, such men as Patrick Geddes, all alike testify to the difficulty of the social problem as well as to the glory of consecrating the highest scholarship and meditation to the task of creating a working polity for the soul and the city.



## QUEERODDITIES.

In a review of Sir Oliver Lodge's new book, "Reason and Belief," the *Toronto Globe* gives us this bright sample of English composition and sense:

"Among the excellent books which Sir Oliver Lodge has given to the public, this is not the best, neither in its style nor its strength, yet not by any means without great significance and fertile suggestion, but the power lies in the subjects rather than in this particular handling of them. The contents of the book consist in greater part of the gist of what must have been excellent addresses given by the author to the students of the university with which he is connected.

The purpose of both addresses and book is to show how the author, in full view of how the influence of scientific discoveries in many departments has given much unrest and more uncertainty in regard to narratives of the Old Testament, and produced some difficulty in the teaching of the same to the children, holds that a "profound substitution of truth" underlies ancient doctrine, and maintains that the progress of science actually illustrates and illumines some of them—in other words, we have a reconciliation of reason and belief. ...."

### Taft as Delilah.

During Mr. Borden's Western tour, at Medicine Hat, Alb., Mr. Bergeron replied to a "scandalous attack" made upon him by the *Regina Leader*, a Liberal paper which accused him of having in his speech at Moosejaw Wednesday night compared Mrs. Taft to Delilah, and saying that reciprocity was the result of an infatuation of Mr. Fielding for the lady of the White House.

"Never before in thirty-eight years of political campaigning have I been accused of insulting a lady," said Bergeron, who explained that he had spoken of President Taft as a male Delilah, by whom Fielding had been shorn of his locks. "The man who wrote that article was a fool; also a coward, for instead of publishing an alleged report of my speech yesterday he waited until I was several hundred miles away."

Who the clown in this affair really is must remain a mystery.

### Begotten of Charity.

The wind was blowing hard when a benevolent old man stopped to put a dime in the hat of a blind man on the public square.

The donor nearly dropped the coin, but the beggar shoved his hat underneath it and skillfully rescued it.

"Why, you're not blind!" cried the giver scornfully.

"No, sir," confessed the beggar. "I'm just takin' a pal's place while he has a bit of rest. He's blind, sir—been blind from birth!"

"Where is he taking his rest?" demanded the stranger, still unconvinced.

"Why, he's gone to a movin' picture show."—Cleveland Plain Dealer.

### Strict Sabbath Observance.

A story of strict Sabbatarianism is told by one of the old chroniclers in a life of Richard de Clare, Earl of Gloucester. One Saturday in 1260 a Jew of Tucksbury fell into a well on the Earl's estate, and out of reverence for the day (the Jewish Sabbath) would not allow himself to be drawn out. The Earl proved equally punctilious, and next day (the Christian Sunday) would not allow his servants to labor in rescuing the Jew. On Monday morning they found him dead.—London Chronicle.

## Our Contemporaries.

### "Obscene Literature" and Magistrate Kingsford.

(Hamilton Herald)

Magistrate Kingsford of Toronto has punished a highly respectable bookseller of that city for having on sale three modern novels, the works of well-known authors, which works had a wide sale three or four years ago, but are now almost forgotten. The bookseller was pronounced guilty of exposing for sale obscene books, and was fined \$50, with the alternative of imprisonment for three months.

Only a few weeks ago other Toronto booksellers were convicted of having on sale various standard and classic works, Boccaccio's Decameron and Balzac's novels and Burton's version of the Arabian Nights among them, these works being classified as "obscene."

It will thus be seen that, in the view of Toronto's literary censors, neither the established reputation of centuries nor the popularity of a present day "best seller" should operate to save a book from condemnation as unlawful because obscene. It therefore becomes interesting and important to know what constitutes obscenity in a printed book. Fortunately, Magistrate Kingsford has endeavored to throw the light of magistorial wisdom on this question.

"The test of obscenity," says the magistrate, "is whether the tendency of the matter charged is to deprave and corrupt those whose minds are open to such immoral influences and into whose hands a publication of this sort may fall."

If that is to be accepted by the police authorities of Toronto as an accurate definition of obscene literature, and if

the police authorities act in accordance with it, then the police authorities of Toronto will have a herculean task on their hands. For it places under the ban of the police censorship a very large proportion of ancient and modern literature, including many of the classics of Greece and Rome, Italy, Germany, France, England and Scotland. If the Toronto police do their duty, there will be many yawning gaps on the shelves of Toronto book stores.

It seems to us that the attempt to enforce a police literary censorship in Toronto is one of the most glaring examples of official stupidity on record.

### What is the Matter With Christians?

(Kingston Whig.)

What is the matter with men who call themselves Christians, and who cannot consider the great issues of the Church without quarrelling and calling bad names? The sessions are over, and the delegates are at home. Some of them, away from the scene of conflict (not the scene of triumph), have great reason to sit down and ponder over all they have read and heard. As a result, they may decide that never again will they allow their angry passions to arise, or to give the cause they espouse a distinct shock.

### Criminology.

(Quebec Telegraph.)

The theory of criminologists that crime is affected by climate is supported by facts. You never hear of a snowshovel being stolen in summer or a lawn mower in winter.

### **Danger of Sunday Ice Cream.**

(Toronto World.)

Idiotic is the only word that applies appropriately to the ice cream regulations of our Sabbatarian cranks. With the thermometer at 80 or 90 in the shade there is grave danger, they think, of the purchaser of an ice cream cone getting away with it in some manner injurious to the King's majesty and the peace of his subjects. It is proper to wink at what goes on in the consumption of spirituous liquors of a Sunday, but the open consumption of ice cream is a blight on civilization! Gnats, camels, mint, anise, cummin, excellent commodities all, occur to mind.

### **Pork-packers' Profits.**

(Belleville Ontario.)

The records of one pork-packing house in Toronto show that in thirteen years the lowest dividend paid was 25 per cent. In one year it ran up to 120 per cent. The average for the thirteen years was over 52 per cent. Facts like these will go a long way to explain why the farmer in Canada has been getting less for his pork than in the United States, and at the same time the Canadian householder has been paying very much more for bacon and other cured meats.

### **Motor Car Builders' Profits.**

(Toronto Globe.)

Canadian automobile builders are shipping to Australia and selling there in competition with the manufacturers of motor cars all over the world. Under these circumstances, which point to ability so compete abroad without any tariff advantages, there should be no objection to the reduction of five per cent. in the duty upon automobiles proposed by the reciprocity agreement. The remaining duty still gives a thirty per cent. protection.

### **Is This the Effect of Religious Teaching?**

Here is a letter to a daily paper which speaks for itself;

"A large church picnic from Toronto on June 14 visited the town park of Niagara-on-the Lake and in the afternoon in the absence of the owner the flower garden was entered by three different parties of young people and the flowers pulled and carried away. It would not so much have mattered, but that a quantity of beautiful crimson roses which were that evening to be sent to a relative in the hospital were ruthlessly carried off. It is hoped that these young people may see this letter and feel properly ashamed of their acts.

"J. C.

"Niagara-on-the-Lake."

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### **DON'T TALK ABOUT IT.**

The only way to get along

In weather such as this is,

Is to forget your cares and woes

And think about your blisses.

Don't mope and fret and go your way

With grumbling and protesting,

But talk about some cheerful thing,

It's far more interesting.

What if you always feel the heat?

There are a million like you;

A statement that the weather's warm

May cause some one to strike you.

"The heat is frightful," causes wrath,

For everybody knows it.

"It's hot," is common knowledge, too,

You need not thus disclose it.

Talk cool, think cool, act cool, my friend,

Heat troubles if you let it;

But you won't notice it so much

If you will but forget it.

Talk politics or tariff bill

And argue them together;

Talk any subject that you will,

But don't discuss the weather.

—Edgar A. Guest.

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"What cured him of flirting?"

"He started a flirtation with a lady who turned out to be selling an encyclopædia at \$200 a set."

# SECULAR THOUGHT

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## TRUE LIBERTY.

He that would make his own liberty secure, must guard even his enemy from oppression, for if he violates this duty he establishes a precedent that will reach to himself.

—THOMAS PAINE.

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## SALARIES OF METHODIST PREACHERS.

Mr. Flavelle, at a meeting of the Laymen's Association for the Toronto Methodist Conference, opened on June 8th in Toronto, complained of the miserable pittance paid to some of the Methodist preachers. There are five married men, he said, who were getting only \$400 a year, and fifteen other married men who were getting between \$500 and \$600 a year. The average salary paid in the Toronto Conference was \$820—just about the pay of a workman in the second-grade trades, such as printers, carpenters, painters, etc. In the city of Toronto the lowest salary paid was \$800, the highest \$2,000, and the average \$1,432.

Mr. Flavelle made some slight excuse for his appeal. He said: "Ministers do not go into the work for money, but nevertheless they must receive recognition." We have all heard the old stand-by: "The laborer is worthy of his hire." But Mr. Flavelle cannot possibly know the real motives that influence men to become preachers. Judged by their actions in critical circumstances, we are inclined to think that most preachers must be said to be influenced by the very same considerations as those which lead other men to become butchers, bankers, bakers and burglars—a desire to earn a living in



congenial surroundings and with the least effort. The cases, indeed, where preachers refuse a call to a higher salary are—well, almost unknown.

One man, R. C. Vaughan, said it was “shameful” that Methodists should starve their preachers. “We pay lots of them \$600 a year to feed and keep them, and when they are old and worn out we give them \$300 a year to live on,” he said. And Dr. Lowry and Mr. Lovering spoke in a similar strain, especially emphasizing the fact that in a certain district where a circuit had to be abandoned for lack of funds there were rich farmers any one of whom could pay the preacher’s salary himself.

These facts point to the explanation of the financial difficulty, of which the Conference itself is a good illustration. This is, that the whole business is far more a commercial and social institution than a religious one. Men join the church because it is a “respectable” and comparatively inexpensive means of social intercourse and enjoyment.

The preachers join because they get their education—such as it is—and their introduction to a superior social life—and immunity from work—at a cheap rate, the theological colleges being almost entirely of a charitable character; and the laity are willing to foot the bills—providing these are not too exacting. And the facts mentioned above prove clearly that they very easily become too exacting. “Sell all that thou hast and give to the poor,” might be good for gospel lands and gospel times, but not for lands and times which cause wealthy farmers to squirm at paying more than their share of the preacher’s salary.

And thus the preachers find that the times are out of joint for the old-fashioned religious exponent. The religious sentiment is not so strong as it used to be; and when Farmer Largeacres is asked to contribute a substantial proportion of the preacher’s salary, he sizes up the situation, not from a religious, but entirely from a social standpoint; and decides that it is more profitable to spend his money on a trip or two

to the city, to hear Nordica or see Sarah Bernhardt, than to keep a half-educated youth to preach hell-fire sermons to a few dozen farm laborers.

And this is the reason why the newly-inducted President of the Conference, Mr. Ferguson, thought it necessary to give a little reminder to his fellows: "We give too much thought in our conferences to the man-side, and too little to the God-side of things; and I want to request that when the devotional exercises begin we should all be present!"

The preachers in Conference are like the politicians in Congress—they come in after prayers. In both, as in many other cases, we are forced to the conclusion that in our day religion is only hypocrisy writ large. The really successful preacher is one who can make his sermons so interesting or sensational as to attract a paying crowd, or whose personality fits him to be a good social leader for the wealthy supporters of the church. The prayers and the theology are only for form's sake, and to satisfy the prejudices of the ignorant and bigoted mass.

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## THE CORONATION SUPERSTITION.

The ingrained superstition of the British people, aristocrats and proletariat alike, was never more strikingly exhibited than in the late coronation ceremonies. It has often been said that men are ruled far more by dead men than by living ones, and common superstitions afford abundant evidence of the fact. Not only do our laws and customs embody the ideas of our forefathers, not our own, but down to the minutest detail of our daily lives are our ideas and conduct regulated by the views of dead men. The justice of this seems to admit of no question. Every man who leaves an estate considers himself justified in leaving restrictions of all sorts upon the people to whom he bequeathes his wealth; and those restrictions must be strange indeed if they excite more than a passing remark. Yet they involve assumptions of superior knowledge and judgment that should rather excite our scorn and ridicule, and

stamp the maker as an egoistic monomaniac rather than a man of intellect whose will should be obeyed literally.

The absurdity of the coronation ceremonies is seen when it is understood that they had been treated as unnecessary for just twelve months. Practically, the new king became legally enthroned as soon as the old king died ; and the man would have been a "traitor" who should have thrown any doubt upon his right to reign over the nation. But such is the force of custom and superstition, that nothing will satisfy it but the performance of an outrageously expensive ceremony, accompanied by all the pomp and display of Middle Age Europe. And all this while thousands of the King's dutiful subjects are actually on the point of starvation.

True it is that the King's Government are busily engaged in schemes for alleviating distress and rendering taxation more equitable ; but the fact that thousands of aristocrats and officials of every kind, notwithstanding all these schemes, were able to squander hundreds of thousands of pounds on useless and superstitious ceremonies, shows the urgent need of far more sweeping changes than any yet contemplated if anything like justice is to be done.

Britain, fairly governed, should be an ideal country for the masses, and yet these masses are leaving their native homes in hundreds of thousands on account of their inability to earn a livelihood.

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### MISSIONS TO THE JEWS IN TORONTO.

On June 18 there was a serious riot in "the Ward," occasioned by the preaching of alleged Jewish converts, agents of Protestant missions to the Jews. The Ward was once the headquarters of the negro and Irish elements ; to-day it is occupied chiefly by Italians and Jews. The missionaries have been preaching for years, but lately things have taken on an acute phase, perhaps owing to the hot weather enabling the street-corner preacher to get his noisy work in, but chiefly to the outrageous charges recently made by a Russian convert named Kolesnikoff, an agent of the Baptist Mission, who as-

serted that most of the Macedonian and Hebrew houses were secret drinking dives on Sunday. Then, on the Sunday when the riot occurred, another convert, this time a Jew named Rohold, a Presbyterian, began to preach, and was assailed by a crowd of his angry fellow-Hebrews, and the disturbance was only quelled after several heads had been broken and eight Jews had been arrested, who, however, were all bailed out on a \$500 bond each before midnight.

The incident throws light upon the actions of the missionaries among the "heathen." Generally bigoted young men and women, ignorant alike of the weak points in their own and of the strong points in their opponents' religion, firmly convinced that they have the authority of the only true God, and will be defended by the arms of a powerful nation, they act like these converted Jews, and by vile charges and bitter denunciations excite the angry passions and religious prejudices of the very people to whom they are supposed to carry the blessed news of a "peace that passeth understanding."

And it points out the policy that should be pursued with regard to the whole street-corner preaching business. No preaching should be permitted on the public streets, which are public property and are intended for traffic, and should not be obstructed for private purposes. If propagandists desire to proselytize, let them hire private premises, where they can preach to their hearts' content under police protection.

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### COST OF CONVERTS TO CHRISTIANITY.

The London (Eng.) City Mission employs 395 missionaries. At its last annual meeting the society expressed its satisfaction at being able to report that 4,356 persons had been converted through its agents. If the missionaries are paid on an average a weekly wage of, say, ten dollars, this works out in this shape:  $395 \times 10 \times 52 = \$205,400 \div 4,356 =$  a trifle over \$47 per convert. We must remember that this is in the "home" mission field, where the expenses must be far less than they are when sending missionaries thousands of miles from home



to convert people whose language they cannot speak. We have taken it for granted that the 4,356 converts are the result of one year's operations, and are not the whole cumulative result of the society's work.

Still, \$47 is a big sum to pay for a convert, for the reality of the conversion is always doubtful, and the backsliders are about equal in number, because the total church membership diminishes rather than increases. The election inquiries show that political conversions are not nearly so expensive, and we see no reason to think that people would change their political views any more readily or cheaply than their religious creeds.

We do not like to see money wasted, even by opponents. It seldom does any good, and generally has a pauperizing tendency. We would suggest a more economical plan. Instead of employing the missionaries to do the decoy-duck, or bamboozling, or cajoling business, let the City Mission honestly advertise the offer of a gift of one shilling for every two Sunday attendances at church. For each attendant, this would only cost \$13 a year, and would probably result in securing a much larger number of converts. If the directors of the City Mission had any abiding faith in "the power of the Word fitly spoken" to really convert men to Christianity, they would jump at a cheap scheme like this to secure a year's attendance on the ministrations of some competent preacher, who would be a dismal failure if in 104 lessons a large proportion of these "rice Christians" were not made over into paying converts.

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## THE CHURCH AND THE MARRIAGE LAW.

There seems every reason to think that the Protestant bodies will be forced by the circumstances to carry their case against the pretensions of the Catholic Church to the extent, if necessary, of demanding an amendment of the British North America Act. Whatever may be the nominally legal status of the Catholic Church in deciding questions of marriage and divorce in defiance of the ordinary British civil law, it is certain that the decision of Judge Laurendeau cannot be allowed to

stand as indicating a permanent settlement of the Canadian marriage law. And, whatever may be the present status of Protestant ministers in performing the marriage ceremony, whether for members of their own churches or for Catholics or unbelievers, it is certain that there is only one permanent settlement possible, and that is, a purely civil marriage ceremony performed by properly licensed persons, accompanied by any or by no religious ceremony whatever, as the scruples of the parties may dictate.

In a country so much under the control of priests as Canada is at present, it is too much to expect that a total separation of Church and State can be brought about, especially as Britain herself sets such an example of State-Churchism as she does to-day. We must wait for the happy day when State functions shall be unaccompanied by the hypocritical shams and tinselled totems of the mystery-mongers before it will be reasonable to expect provincials and colonials to act like rational men.

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### CARNEGIE'S TEACHERS' PENSION FUND.

An incident which shows one phase of the demoralization produced by charity occurred at a session of the Baptist World Alliance at Greenville, S.C. Rev. Poteat, President of Furman University, was loudly applauded when he spoke in protest against Andrew Carnegie's provision regarding his teachers' pension fund, excluding from participation in the fund colleges which impose any theological test. He said :

"I deny the right of Mr. Carnegie to impugn the competence in the field of education of my college or of any other sectarian institution. I know Mr. Carnegie personally, and he has contributed \$44,000 to our college, but I deny his right to make such provisions as he attached to the old age pension fund."

It seems difficult to fathom the state of mind of a man who talks like Mr. Poteat. If Mr. Carnegie had established a Universal Old Age Pension Fund, and the officials who managed the fund had imposed some new conditions, one could understand it. But the greed that hankers after the charity that is given to other people seems altogether out of place in

a man who is already a beneficaire of the same charitable spendthrift, and seems akin to the principle of a pickpocket. This view, indeed, is confirmed by a sentence that was cheered by a big audience: "No rich man has the right to ask us to change our principles for the sake of an old-age pension!" This is very much like thieves' logic.

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### UNION OF THEOSOPHY AND SPIRITUALISM.

While the different Protestant sects are continuing their unending talk about church union, the Theosophists and Spiritualists have made a real beginning of an organized union. A new society has been started, under the leadership of Mrs. Annie Besant, with the ambitious name of "The International Club for Psychical Research," and with its headquarters in the neighborhood of Piccadilly Circus, London. We were under the impression that Mrs. Besant's ambition was to become one of those wonderful "adepts" who are said by the Theosophists to reside somewhere in the Himalayas and to be possessed of supernatural powers, but it would seem that the lure of civilization is too strong for even a high priestess of a Buddhistic cult, and London sees her once more installed as the leader of a new society, in concert with the votaries of the once-despised spook-hunters known as Spiritualists.

The new society is said to have made arrangements for the "development" of promising mediums, and to have provided all necessary apparatus and appliances for the study of the "physical effects of mediumship and other kindred subjects." There are specially fitted rooms for "rapping" manifestations, with tables so delicately constructed that spirits will find no difficulty in making their presence known promptly when summoned by a medium.

Mrs. Annie Besant opened the headquarters on Monday, June 5th, and "work" was to begin the following week. As Mrs. Besant urged the necessity of avoiding all "superstition and narrowness" in the society's intercourse with the "spirit world," we may expect some solid scientific facts as the out-

come of the new society's investigations. It is about time. Though what ground there is for thinking the new society will succeed any better than the old Psychical Research Society has done in making us acquainted with any other world than that we are living in just now, we cannot conceive; notwithstanding that among its list of charter members are to be seen these names: Robert Colgate, of New York; Lyman J. Gage, formerly Secretary of the Treasury in Mr. McKinley's cabinet; Colonel Count Gleichen, D.S.O., a cousin of the late King Edward; Sir Francis Younghusband, British Resident in Kashmir; and Major-Gen. Sir Alfred Turner, K.C.B.

### THE BRITISH POST-OFFICE.

Whatever may be the fate of the present British Government, there can be no question that in several directions it is setting an example to the world of the most advanced and far-reaching efforts in the way of socialistic reforms. The fear that such reforms may take on too much of the aspect of "paternalism" seems entirely unwarranted, in view of the safeguards provided. The just-issued annual statement of the Postmaster-General is an illustration of the practical work achieved by the present Liberal Government. The first fact that stands out is that the year's operations of the Post-office Department returned a profit of £4,168,000 (over \$20,000,000); and this fact will account for the Postmaster-General's ability to announce this long list of improvements and reforms:

King George stamps of improved design to be issued on Coronation Day.  
Issue of thin 1d. letter-cards and  $\frac{1}{2}$ d. post-cards at their face-value.

Free stamping of privately-made post-cards.

The new stamps to have value in words and figures, but no name of country.

Books of stamps sold at 2s. to contain 2s. worth of stamps (not 1s. 11  $\frac{1}{2}$ d.).

Stamps to be sold in rolls as well as in sheets, with better perforation.

"Certificates of posting" to be obtainable at all post-offices at a cost of  $\frac{1}{2}$ d., as evidence that a letter has been posted.

Reduction by about 20 per cent. of rates for foreign parcel post.

Reduction by one-half of cable rates for uncoded messages (i.e., in plain



language), provided those messages may be delayed for a period of not more than 24 hours.

Two new wireless stations to be established, at Newcastle-on-Tyne and Valentia.

Reduction by a half of telephone rates between Britain and France.

Telephonic communication between this country and the continent to be improved and extended by improvements devised in cables.

Farmer's telephone in country districts at £3 a year, if the farmer agrees with four neighbors on the same terms.

Issue in September of "home safes" for savings bank depositors on a registration fee of 1s. and a deposit of 2s., returnable when the box comes back full. Post Office depositors may invest in Government stock sums from 1s. to £200.

Telephone operators to have improved conditions of work.

The employment of boy telegraph messengers to be reformed by continuing their employment till they are 19, when their lessened numbers will allow them to be absorbed in other post-office work. Compulsory attendance at continuation classes a condition of their entry into the service.

In smaller offices books will be available for the boys to read.

The Postmaster-General, Mr. Samuel, enlivened his speech with one or two somewhat amusing asides. In his announcement about half-price uncoded cablegrams he told a story of an archbishop who had a code of his own. He cabled from abroad: "John Epistle three thirteen fourteen." His friends looked up the reference in the Bible and found the following words: "I had many things to write, but I will not with ink and pen write unto thee: But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name." Wireless telegraphy had made great progress. The number of ships fitted with it had risen in the year from 130 to 290. Public interest in "wireless" had been much stimulated by the part it played in the arrest of Crippen. Mr. Samuel recalled the historic parallel when telegraphy was in its initial stage; a murderer from Slough, journeying by train to London, was arrested on arrival at Paddington as the result of a telegraphic message sent over an experimental wire. "From that time the public took a real interest in the telegraph." A new telephone cable with greatly increased powers of sound transmission had been laid down between England and France. The effect would probably be to extend very much the range of telephonic communication. On the Jubilee day of the Savings Bank in September the new money-boxes would be available at the post offices. The key would be in the possession of the post office, while the depositor kept the money-box, "so that when temptation assails him he will have to wait till the thirst, or whatever other temptation it is, has gone by." One hundred thousand of the money-boxes had been ordered. Various improvements were under consideration in connection with the work of telephone operators, though Mr. Samuel indicated that their sufferings had been exaggerated. Hours are to be remodelled, new ear appliances are being experimented with, and "rest rooms" are being provided wherever possible.

These things show that the British Government is one of the most progressive governments in the world, although some of the reforms named have been in use in other countries.

## THE AURA OR HUMAN ATMOSPHERE.

BY B. F. UNDERWOOD, QUINCY, ILL.

The newspapers recently have contained reports of experiments by physicians in Chicago showing that the human body is surrounded by what may be loosely termed an atmosphere, these experiments following those of Dr. Kilner, of London, who is the author of a work on the subject, giving an account of his observations. By the use of a screen of his own invention, Dr. Kilner was able to perceive strong rays of light surrounding the forms of his subjects, and twenty reputable physicians of Chicago experimenting with four young women observed the same phenomenon.

Dr. O'Donnell, an X-ray expert, in the presence of several doctors, tried the experiment on a dying man. From the time that the process of death began the aura spread from the body, and when death ensued the aura entirely disappeared, the corpse revealing no indications of the presence of the aura. Dr. O'Donnell expressed the opinion that the aura is some sort of radio activity, made visible by the use of the chemical screen which he uses. He thinks that this is the animating power or current of life of human beings.

These experiments are reported as if they were something entirely new and as if the discovery of this aura by the English doctor was original with him. The fact is, similar announcements were made more than sixty years ago. Indeed, the writer of this article read of these experiments considerably more than half a century ago.

Baron von Reichenbach, a famous German naturalist, made experiments and announced the discovery of what he called "od," "odhic force," "odyl" and "odylic force." He made experiments in a dark room, if we remember aright, using magnets, and he claimed to have discovered this "od" in connection with magnetic and vital phenomena. It was exhibited, he declared, by peculiarly sensitive persons, streaming especially from their finger-tips.

The subject was discussed in scientific papers and the term "human atmosphere" was frequently used. Such terms as "biod," "chymod," "helioid," "selenod," etc., were used.

The ability of the dog, by putting his nose to the ground, to follow his master through a crowded street, distinguishing his master's footsteps from those of all other pedestrians, was often cited as an evidence that human beings are enveloped in some kind of an invisible atmosphere, the influence of which is left on everything that they touch.

Baron Carl von Reichenbach was born in 1788 and his death occurred in 1869—forty-two years ago.

For sixty years a phenomenon ignored by scientists is now recognized.

So mesmerism, for many years after its facts were known to a few experimenters, was similarly ignored. Now known under the name of hypnotism as a mental condition, it is unquestioned and is recognized as belonging to the domain of science.

Reichenbach was educated at the University of Tubingen. He established iron works at Villingen and kilns for the production of charcoal at Hausach. His researches in connection with the manufacture of charcoal led him to study the products of destructive distillation of organic bodies in general and he was the first to obtain creosote and paraffin. In 1821, in connection with Count Hugo zu Salm, he founded the iron works at Blansko, in Moravia, and took charge personally of their superintendence. This position afforded him valuable opportunities for original research, and his numerous observations and inventions have proved of great value to science and art. His principal publications include : *Geologische Mittheilungen aus Mahren* (1834); *Physikalisch-physiologische Untersuchungen uber die Dynamide des Magnetismus, der Electricitat, etc., in ihren Beziehungen zu Lebenskraft* (1849 ; translated into English.)

### BRITAIN TO GREAT BRITAIN.

BY RUDYARD KIPLING.

" Truly ye come of The Blood ; slower to bless than to ban ;  
 Little used to lie down at the bidding of any man.  
 Flesh of the flesh that I bred, bone of the bone that I bare ;  
 Stark as your sons shall be—stern as your fathers were.  
 Deeper than speech our love, stronger than life our tether,  
 But we do not fall on the neck, nor kiss when we come together.  
 My arm is nothing weak, my strength is not gone by ;  
 Sons, I have borne many sons, but my dug's are not yet dry.  
 Look, I have made ye a place and opened wide the doors,  
 That ye may talk together, your Barons and Councillors—  
 Wards of the Outer March, Lords of the Lower Seas,  
 Ay, talk to your grey mother that bore you on her knees !—  
 That ye may talk together, brother to brother's face—  
 Thus for the good of your peoples—thus for the Pride of Race.  
 Also, we will make promise. So long as the Blood endures,  
 I shall know that your good is mine ; ye shall feel that my strength is yours ;  
 In the day of Armageddon, at the last great fight of all,  
 That Our House stand together and the pillars do not fall.

The law that ye make shall be law, and I do not press my will,  
 Because ye are Sons of the Blood, and call me Mother still.  
 Now must ye speak to your kinsmen and they must speak to you,  
 After the use of the English, in straight-flung words and few.  
 Go to your work and be strong, halting not in your ways,  
 Baulking the end half-won for an instant dole of praise.  
 Stand to your work and be wise—certain of sword and pen,  
 Who are neither children nor gods, but men in a world of men !"

—From "Standard of Empire."

# BOOK NOTICES.

INGERSOLL: A Biographical Appreciation. By Herman E. Kittredge. Published by the Dresden Publishing Co., New York. 1911. Cloth, gilt, 600 pp., \$2.50 (by post \$2.70) ;  $\frac{3}{4}$  morocco, \$5 (by post \$5.21).

This is a work that no admirer of the Great Agnostic can afford to be without. Printed in similar style to that of the Dresden Edition of Ingersoll's works, it forms the completing volume of that monumental work, containing all the materials needed for forming a just estimate of the man who, more than any other of his century, had a moulding influence upon the mental progress of the world, selected and arranged by an intimate and trusted friend. The first nine chapters are devoted to sketches of the life of Ingersoll during its epochal changes from the cradle to the grave, the opening passage reading :

"England has her Stratford, Scotland has her Alloway, and America, too, has her Dresden. For there, on August 11th, 1833, was born the greatest and noblest of the Western World: an immense personality—unique, lovable, sublime; the peerless orator of all time, and as true a poet as Nature ever held in tender clasp upon her loving breast, who, in words coined for the chosen few, told of the joys and sorrows, hopes and dreams and fears of universal life; a patriot whose golden words and deathless deeds were worthy of the Great Republic; a philanthropist, real and genuine; a philosopher, whose central theme was human love,—who placed 'the holy hearth of home' higher than the altar of any god; an iconoclast, a builder,—a reformer, perfectly poised, absolutely honest, and as fearless as truth itself—the most aggressive and formidable foe of superstition—the most valiant champion of reason—Robert G. Ingersoll."

The use of hyperbolic and superlative expressions is perhaps justified in the case of Ingersoll, and from the pen of a friend and follower such as Mr. Kittredge. For there cannot be a doubt that, at a critical time in his life, he fully earned the verdict rendered by his fellow citizens of Peoria, in a memorial meeting held July 23, 1899—two days after his death :

"... At a time when everything impelled him to conceal his opinions, or to withhold their expression, *when the highest honors of the State were his if he would but avoid the questions that relate to futurity*, he avowed his belief. . . . Casting aside all the things for which men most sigh . . . he stood forth and expressed his honest doubts, and he welcomed the ostracism that came with it as a crown of glory, no less than did the martyrs of old . . . *At the time when he made his stand there was before him only the prospect of loss and the scorn of the public.*

"We, therefore, who know what a struggle it was to cut loose from his old associations, and what it meant to him at that time, rejoice in his triumph, and in the plaudits that came to him for thus boldly avowing his opinions; and we desire to record the fact that we feel that he was greater



than a martyr, greater than a saint, greater than a mere hero—*he was a thoroughly honest man.*"

Whether, after having once announced his real opinions, Ingersoll by any policy could have beaten down the vindictive opposition of the church is doubtful, but we agree with Mr. Conway's judgment that "no man of his ability ever occupied that office" (the office of President).

In Chapter X. Mr. Kittredge discusses "the Philosophical foundation" upon which Ingersoll stood, and incidentally the terms Heretic, Unbeliever, Skeptic, Liberal, Rationalist, Materialist, Freethinker, Infidel, Iconoclast, Disbeliever, Atheist and Agnostic, in order to definitely label Ingersoll,—and argues thus :

"A theist is one who believes in the existence of God. An Atheist, the opposite of the theist, is one who does not believe in the existence of God. Ingersoll did not believe in the existence of God. Ingersoll was therefore an Atheist. But, you will object, Ingersoll did not deny. True ; but an atheist is not an atheist because he denies ; he is an atheist because he does not *believe*. The atheist who denies—and there are such—may be a worse philosopher, but he is not a better atheist. On the other hand, the atheist who refrains from denying, on the ground that the nature and the limitations of the human mind are such that he has, and can have, no positive evidence on the subject, requires, in fairness and for the sake of philosophical accuracy, to be distinguished alike from the atheist who does deny and from the theist who claims to know. Such an atheist was Ingersoll—'an agnostic-atheist—an atheist because an agnostic.'"

Then follows a discussion of the origin of the term "Agnosticism," in which we have Huxley's elucidation and this bit of Cartesianism :

"Now, I examine my own mind, and I find that I know two things. First, I know that I exist. How do I know this? Because 'I examine.' How could I examine if I did not exist? In other words, I am conscious ; therefore I exist—'I think, therefore I am' (Descartes)."

We might paraphrase this argument thus : "I find that I know two things. First, I know that I exist. How do I know this? Because I feel. How could I feel if I did not exist? Secondly, I know a real objective universe exists. How do I know this? I strike a wall with my fist, and the wall injures my skin. Could my skin be injured by nothing? Therefore I know I exist and that the outside world is also a real existence." There is just as much validity in this as in the other ; and Mr. Kittredge's subsequent conclusion, that he cannot know whether his own body or the paper upon which he writes is a real existence, "because everything concerning them must reach my consciousness through one or more of the senses and be perceived as phenomena," is sheer metaphysical poppycock, ignoring all reason and negating all knowledge.

We have referred at some length to this logomachy, because we think there is danger of an unintentional injustice being done to Ingersoll, who,

though like other thinkers he could not avoid giving way to varying moods at different times, took great care to state his real opinion, as witness :

" If we have a theory, we must have fact for a foundation. We must have corner-stones. We must not build on guesses, fancies, analogies or inferences. The structure must have a basement. If we build, we must begin at the bottom. I have a theory and I have four corner-stones.

" The first stone is that matter—substance—cannot be destroyed, cannot be annihilated.

" The second stone is that force cannot be destroyed, cannot be annihilated.

" The third stone is that matter and force cannot exist apart—no matter without force, no force without matter.

" The fourth stone is, that that which cannot be destroyed could not have been created ; that the indestructible is the uncreatable.

" If these corner-stones are facts, it follows as a necessity that matter and force are from and to eternity ; that they can neither be increased nor diminished.

" It follows that nothing has been or can be created ; that there never has been or can be a Creator."

If this is not a full declaration of " dogmatic Atheism " we do not know what term to apply to it, unless we dub it " gross Materialism," the term frequently used by Goldwin Smith in some of his more sentimental moods, when he felt inclined to imitate his salary-hunting " spiritual " friends, who apply it to every sort of scientific or non-theological inquiry.

The remaining chapters of the volume are taken up with an elucidation of Ingersoll's position with regard to the various discussions in which he was engaged for so many years, illustrated by many illuminating extracts. The volume contains several fine portraits of Ingersoll at different ages, a photograph of his birthplace at Dresden, a portrait of his father, Rev. John Ingersoll, and a fac simile copy of a letter from Ingersoll to Mr. Kirtledge. A full index serves to give additional value to a work which will be appreciated by every admirer of the greatest Freethinker of our times.

### DR. ELIOT DENOUNCES BIBLE IMMORALITY.

Charles W. Eliot, president emeritus of Harvard, in his crusade for the teaching of sex hygiene in the schools, has come out against the Book of Leviticus in the Bible. Dr. Eliot said the book maligned motherhood in its assertion that children were born in sin. He declared for early marriage, on the ground that it would make for morality.

" We must get rid of these monstrous things brought down to us from the book of Leviticus," said Dr. Eliot. " We must get rid of this idea taught us for thousands of years, that man is born in sin. The transmission of life is the most sacred and holy thing in life. What we need is a new kind of teaching. Relief from present conditions can be brought about through public discussion. We must teach every one that immorality is the destruction of character as well as life."

# SECULAR THOUGHT.

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## RELAPSING INTO PAGANISM.

Some time ago we noticed the fact that there are many thousands of soldiers in the Russian army who are pagans. The following remarks by the St. Petersburg correspondent of the *Pall Mall Gazette* will be interesting to those who imagine that Christianity has swept paganism out of Europe :

"According to official statistics published by the Ministry of the Interior, large numbers of the peasantry in the Governments of Perm, Uja and Viatka have fallen into a state of paganism, worshiping the ancient gods, Flor and Lavra. There are now 20,000 idolators in Viatka, 4,000 in Perm and 11,000 in Uja.

"Local officials say that the worship of Flor and Lavra had never totally disappeared from these districts, but assumed alarming proportions after the bad harvest of the past three years. The pagan priests who still lingered in remote districts carried on active propaganda among the peasantry, telling them that Flor and Lavra sent bad harvests as a sign of anger.

"The consequence was that many thousands of peasants ceased to attend the churches, took to sacrificing cattle to Lavra and Flor instead and attended services in forest groves consecrated to those gods. The police are trying to put a stop to the movement but without avail, as the large forests shelter the idolators.

"The Ministry has sent out Dr. Kuzniecowa of the Moscow Archæological Institute to study the movement. The orthodox priests complain that many of their churches are standing quite empty, while in some cases the peasants force them to hang in their churches the hides of cattle which have been sacrificed to Flor and Lavra.

## "THE EMPTY MIND OF THE ATHEIST."

"Mr. G. K. Chesterton has just concluded a series of six short stories for the *Saturday Evening Post*, all centering on the unselfish heroism and intelligence of a certain Father Brown. In the concluding story he makes an eccentric man, who had always been a profuse optimist, suddenly take a suicidal fit, and then lets Father Brown do his wonderful unravelling trick that saves the neck of the supposed murderer. But what sense is there in attributing atheism to the suicide? In answer to a remark by a detec-

tive, who could not see one ray where Father Brown sees the whole flood of light : " And the religion of cheerfulness ? " the priest says : " It is a cruel religion. Why couldn't they let him weep a little like his fathers before him ? His plans stiffened. His views grew cold. Behind that merry mask was the empty mind of the Atheist " !

Now, what priests of the religion of cheerfulness refused to allow the suicide to weep when he felt inclined to do so ? What cruelty is there in trying to be happy ? Why should an Atheist have an empty mind ? Mr. Chesterton knows very well that suicides are almost always firm believers in a future life and what is called " religion," and his remark shows that, with all his literary smartness, Mr. Chesterton does not possess a mind full enough to enable him to rise above the level of a panderer to the worst prejudices of the vulgar pious crowd.

### DESTRUCTION OF NIAGARA FALLS.

The *Scientific American* calls attention to the serious nature of the depletion in the amount of water flowing over the celebrated falls through the commercial use of it by the power plants. At the present time about one-sixth of the quantity of water hitherto going over the brink has been taken away, and determined efforts are constantly being made to vastly increase the amount. If these efforts succeed, the falls will be very seriously disfigured. The chief question involved seems to be this : Is the waterfall of sufficient interest or importance to justify us in trying to prevent a knot of greedy millionaires still further enriching themselves by destroying it with the assistance of the politicians ?

Naturally enough, the general public will reap some small share of the gain arising from the utilization of the falls. Are they satisfied ? It seems to us that the discussion of this question shows the debasingly commercial tendency of modern society. So low has the moral tone become, mainly, we believe, through the belittlement of the esthetic side of life as based on physical and intellectual health and strength, and the exaltation of religious ideals, that financial success has become almost the sole test of worth, and he alone is regarded as a public benefactor who succeeds in stealing an overwhelming share of the public property.

### PROGRESS OF PROTESTANTISM IN BRAZIL.

The stories told by Christian missionaries all over the world have such a sameness that one would imagine the contributors to the mission funds would become suspicious and demand some proofs of the alleged progress made. At a recent meeting of the Bible and Mission Conference in Toronto, Bryce W. Ranken, director of the South American Mission, gave an illustrated lecture on " The Gospel in Brazil." His unusually distinct



stereopticon views are said to have vividly portrayed the progress of Christianity among the Indians of Brazil ; though the value to be attached to that statement may be estimated from his remark that the Roman Catholics constituted nearly the entire population of the country, while the Protestant missionaries were "enjoying a slow but steady growth." "Slow but steady" is all right, but how slow and how steady is matter for conjecture. "Among the Indians," too, savors very much of "rice Christians" in other fields. We don't mind saying that Freethought is making a hundred times as much progress as is Christianity in South America.

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### MARRIAGE AND DIVORCE.

Marriage seems to be more of a lottery in Detroit than in any other place in the world. In Wayne County, in 1910, 6,600 marriage licences were issued and 1,425 divorce suits were filed—nearly one divorce suit to every five marriages. Some people profess to be horrified by such facts. Certainly they would seem to show that greater circumspection might reasonably be exercised in making conjugal partnerships ; but, once these are made, we can see no good purpose to be served by refusing to allow them to be dissolved as soon as the parties to them are dissatisfied with their bargains. The great cause of the failures must be in the defective education of the youths of both sexes, who often rush hurriedly into a union that should be entered upon only after careful consideration, inquiry, and preparation. In the bare fact of the large proportion of divorces to marriages we can see no harm whatever—rather the reverse. It is evidence of a phase of life involving very defective training of the young.

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### SUCCESS OF STATE OPERATION OF JAPANESE RAILWAYS.

According to the monopolistic advocates, the State operation of the Japanese railways has lately been pronounced a dismal failure. According, however, to *Engineering*, of London, this is hardly the truth. When, in 1872, railway construction began in Japan, it was the Government that undertook the work, and though some private lines were built, the State always retained some control, and was thus enabled to make fair terms when it purchased them, and paid nothing for any watered stocks.

"The owners," says *Engineering*, "were given 5 per cent. bonds for their interests, but these bonds may be retired and 4 per cent. bonds substituted therefor. After the nationalization, the receipts increased by leaps and bounds, as the result of the increase in the running mileage, the total receipts for the year immediately following the nationalization having reached 80,000,000 yen (about \$40,000,000). It is admitted," adds *Engineering*, "that Japan has obtained as much if not more than any other country for the money she has expended on her railways, 90 per cent of which are now operated by the State."

### RECIPROCITY AND FREE TRADE.

The recent discussions on the Reciprocity Pact partake very much of the character assumed by all discussions on Free Trade, Direct Taxation, and other proposed economical and political reforms. The logical arguments are all on the side of the reformers; and if taxpayers were all intelligent, honest and patriotic citizens, there would be no other side. But human nature is by no means a known and determinate factor; the heart of man is deceitful beyond measure; and political arrangements must be made to suit—not an ideal citizenship—but a composite body of which a large percentage must always be regarded as requiring the services of judges and policemen to keep them in the paths of virtue and honesty.

For these and many similar reasons, the practical statesman always finds it easier to try and improve an objectionable system slowly and piecemeal, rather than launch out into wholesale changes, which he knows will lead almost immediately to fresh difficulties calling for new reforms. Thus, when Gladstone began tinkering with the British tariff, his utmost ambition was centred about an effort to introduce "a free breakfast table," and to somewhat equalize the amount of taxation levied on the necessities of the working classes with that levied on the luxuries of the upper classes. When he introduced an income-tax to help meet the extraordinary expenses of the Crimean War, it soon became recognized as a prolific producer of perjury. And that has been the character of all direct taxation, whether on real estate or income. Men seem ready to swear their souls away in order to evade payment of their just share of taxation, however they may be compelled to acknowledge the equity and economy of direct taxation as opposed to customs and excise duties.

And thus it comes about that, though Free Trade and Reciprocity have all the logic on their side, Protection and Tariff for Revenue have a large hold on the sentiments and interests of the masses. And they have some grounds for fear. Any large change, however ultimately beneficial, is sure to bring immediate disturbances to trade; and working men appreciate their relations to the monopolists and protected manufacturers who pay their wages. If the Factory closes, what is to save the workpeople from chaos?

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### THE DOMINION ELECTIONS.

The sudden dissolution of the Canadian Parliament once more puts it up to the electorate to show its value; and we shall be vastly surprised if there is any significant change in the position of parties in the House of Commons as a result. Although the determination of the Opposition to defeat the Reciprocity Pact by obstruction is made the ground of the Government's action, there can be no doubt that the Oliver scandal had much to do with it. The investigating committee had made arrangements

for hearing important witnesses in the case, and the whole business must have been exposed in a few days. Mr. Oliver expresses perfect confidence in the result ; but, although, as in the *R. R. Gamey v. Stratton* case, one effective word in answer to the question : " Where did the money come from ? " would decide the matter, no such word is spoken ; and the public are left at the mercy of wild conjecture and partizan vituperation.

What seems clear to us is this : that no self-respecting government would do anything that looked like shirking an enquiry into an apparently shady transaction of one of its Ministers, especially after giving a distinct pledge that the inquiry should go on on the appointed date. Such tactics show a total lack of honorable statesmanship.

The new elections will be marked by as much corruption as is usual in such events in Canada. The election funds of the party in power have no doubt been swelled by the contributions of the contractors to whom heavy contracts have, it is said, been recently awarded. Such things have been the accompaniments of every election, from the days of Sir John A.'s great Pacific Scandal down to our own. The opposite side use very similar means—and there you are. Wholesale corruption, in the way of promised local public works, is the common sword of both parties—sometimes acting like a boomerang to the victor.

And, when it is all over, whichever side wins, we shall have a government first and foremost pledged to support the Catholics in their political and educational claims, for it is only by such a pledge that either party can hope to win. The sole hope that rises in our hearts at such a prospect is that in spite of all the efforts of priestcraft, the growing demand for education may produce such a swelling tide of intelligence among the masses that the church's despotic power may be washed utterly away. If there is any way to bring such a desirable consummation about, it is by every elector refusing to cast a vote for any candidate who will not pledge himself to do his utmost to keep religious teaching of all sorts out of the public schools.

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### PULPIT HYPOCRISY AND FLAPDOODLE.

On a recent Sunday morning the Rev. Dr. Hincks, preacher at the Broadway Tabernacle, Toronto, crossed Toronto Bay on a ferry on his way from his summer cottage to his church. Crossing the Bay he saw an eight-oared shell with a racing crew taking a morning spin, and as soon as he began his sermon he took occasion to denounce the oarsmen in unmeasured terms for their sacrilegious desecration of the Lord's Day. How many of the congregation sympathized with the oarsmen there is no means of knowing, but there is little doubt that many of the daily paper readers

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FREETHINKER; G. W. Foote, Pres National Secular Society, ed. Weekly, 2d. \$2.50 per yr.; pub. 2 Newcastle St., Farringdon St., London, Eng.

THE TRUTH SEEKER, wkly, \$3 per year. G. E. Macdonald, ed. 62 Vesey St. New York City.

OPEN COURT, 1322 Wabash Av., Chicago, Ill., mo., 10c., \$1 a year. Dr. Carus ed.

LITERARY GUIDE, mon., \$1 per yr. (incl. quarterly supp.). Watts & Co., London.

METAPHYSICAL MAGAZINE, mthly, \$2.50 a year (foreign \$3.12, or 13s.). single copies 25 cts.; 500 Fifth Av., N. York.

THE KALPAKA: a Magazine of Knowledge, monthly, Rs. 3 (\$1.50 per ann.; ed. T. R. Sanjivi; pub. by Latent Light Culture, Tinnevely Bridge, South India.

LA PENSÉE, wkly, 6 fr. per ann.; 13 Rue du Gazomètre, Bruxelles, Belgique, ed. Eug. Hins.

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HAECKEL'S LAST WORDS ON EVOLUTION. A Popular Retrospect and Summary. By Ernst Haeckel, of Jena University. Translated from the Second Edition by Joseph McCabe. With three plates and Haeckel's latest Portrait. Royal 8vo, cloth, \$1.75. London: A. Owen & Co., 28 Regent Street.

### "Give God a Chance!"

This story, we believe, has been told before, but it contains such a good moral and is moreover historically true, that we venture to repeat it:

Oliver Cromwell, while Protector, once sent a special envoy to Sweden, in the person of Bushrod Whitelock, a most devout man, but one of an extremely nervous, anxious temperament. As the ambassador was about to embark on his journey, he was detained at Harwich by a storm. He was so troubled with the affairs of the nation that he tost, turned and groaned in his bed, unable to get to sleep.

At last his confidential servant, who had won Whitelock's respect and confidence through his faithfulness and good sense on many a trying occasion, ventured to say, "Pray, sir, will you give me leave to ask you a question?"

"Certainly," was the answer.

"Do you think that God governed the world very well before you came into it?"

"Undoubtedly I do," said Whitelock.

"And," continued the servant, "do you not think He will govern it quite as well when you are gone out of it?"

"To be sure He will," responded the master promptly.

"Then, sir, excuse me, but may you not

trust Him to govern it the little while you are to live in it?"

Whitelock made no reply to this pertinent question, but he turned over and was soon asleep; and on his return he repeated the story of this bit of advice with much appreciation.

### Where Fishermen's "Catgut" is Made.

Probably but a small percentage of the fishermen who use flies strung with fine translucent "catgut" are aware that the almost unbreakable substance that holds the hooks against the fiercest struggles of the struck fish comes from silk worms.

The principal centre of the manufacture of this kind of catgut is the Island of Procida, in the Bay of Naples, but most of the silk worms employed are raised near Torre Annunziata, at the foot of Vesuvius. The caterpillars are killed just as they are about to begin the spinning of cocoons, the silk glands are removed and subjected to a process of pickling which is a secret of the trade, and afterward the threads are carefully drawn out by skilled workers, mostly women. The length of the thread varies from a foot to nearly twenty inches. — Scientific American.

### Odd Facts About Dust.

Dust would not be possible were it not for the fact that matter is almost infinitely divisible. It has been estimated that an average puff of smoke from a cigarette contains about four thousand millions of particles of dust.

A single grain of indigo will give color to a ton of water ; of course, every drop of this water must contain an immense number of ultra-microscopic particles of indigo.

A few grains of fluorescein, a substance derived from coal tar, will produce a distinct fluorescence, shining with a yellowish green light when strongly illuminated, in 100 tons of water. To produce this result the fluorescein must be divided into countless billions of particles.

Every conceivable substance enters into the composition of dust. In street dust may be found bits of iron and steel from the tires of wagons, horse-shoes, bits of leather from harness, fragments of wood, cotton, silk, stone, gold, silver, clothing, wool, hair, animal excreta, various ores, tin, paper, clay, sand, moulds, bacteria—in fact, everything under the sun.

### A TWENTIETH CENTURY LULLABY.

Father's in his monoplane, sailing round  
the moon,  
Mother, in the taxicab, won't be home  
till noon ;  
Brother's in his motor boat, on the silent  
sea—  
Rock, wee motor-cradle, in the nursery !  
See the Silver Dream Balloon, down the  
Milky Way,  
Floating through the starry drift to bear  
you far away !  
Aeronauts with poppies at the helm I  
see—  
Rock, wee motor cradle, in the nursery !  
—Life.

### STEAM PLOW RELIGION.

To convert the Hindoos to Christianity by means of an Agricultural College Department, based on the lines of the Guelph Agricultural College, is said to be his life-work set for himself by Professor Slater, lately a Professor in the latter institution. Dr. A. H. Ewing, Principal of the Allahabad Christian College, has secured two hundred acres of land on the opposite side of the Jumna, in sight of the college hall. Prof. Higginbottom is expected back in October with \$50,000 while Prof. Slater has written a pamphlet, describing his plans for the work of the new department—said to be “a pamphlet full of facts which speak to the mind, with touches of philosophy and gospel here and there which win the heart. Here we have another acknowledgment of the fact that if any great progress is to be made in nominally christianizing the heathen, it must be by other means than religion—by means, indeed, of raising cabbages, tooth-drawing, dairy-farming, fruit-growing, and other useful occupations.

The men in the Pullman smoker were arguing as to who was the greatest inventor. One said Stephenson, who invented the locomotive and made fast travel possible. Another declared it was the man who invented the compass, which enabled man to navigate the seas. Another contended for Edison ; still another for the Wrights.

Finally, one of them turned to a little man who had remained silent :  
“ Who do you think ? ”

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